

# Southern Churchman



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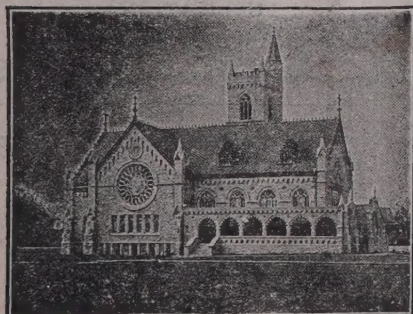
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furnishes this translation, which, though somewhat free, gives admirably the flavor of the original:

"O Thou that makest wars to cease in all the world,  
In accordance with Thine ancient name, we beseech Thee,  
Make war and tumult now to cease.  
From the murmur and the subtlety and suspicion with which we vex one another,  
Give us a rest.  
Make a new beginning.  
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REV. EDWARD L. GOODWIN, D. D., Editor.

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## EDITORIALS



### PREPARING HIS WAY.

Again and again during Advent and Christmastide the great text of the Evangelical Prophet sounds in our ears, "Prepare ye the way of the Lord." As first heard and recorded by that prophet this "voice of him that crieth" had reference to the way of the Lord in leading His people out of captivity. The wilderness and the desert of which he spoke were very real and difficult, nor is there any intimation that he thought of any other than the literal way by which a redeemed Israel should pass out of Babylonian exile to a restored Jerusalem under their Divine King. But the comings of the Lord are too many, and His need of a prepared way is too constantly urgent, for such a pregnant cry to be applicable to a single occasion. It appears again in Malachi as a promise of the revival of the prophet's office in preparing the way for the Messiah. It was this prophecy which "went before" upon St. John the Baptist. He was himself to obey the voice that called for road builders, but he was also to take up the old wilderness-cry for others and call them to this work. So when they asked him "Who art thou?" he said, I am that same voice that Isaiah heard so long ago, when aforetime God would visit His people with salvation, and this is still His cry, to me and to you and to all, "Make straight the way of the Lord."

The voice is for us, and it comes with special emphasis at Christmas time. Prepare ye the way of the Lord, first of all, into your own hearts and lives. For each one of us that is His goal, and there He would find His way and abide. But there are hills of pride and selfishness and self-sufficiency to be humbled and made low, and ravines of ignorance and negligence and indifference to be filled in, and evil habits block the way and sin bars the passage. Oh, it is a rough path at best that the tender feet of the Christ must tread as He makes His way to the citadel of a human life! "Repent ye!" cries the herald's voice. Look forth and survey this shameful roadway that leads to your door. Pray earnestly, purpose sincerely, strive man-

fully to make the way of His feet at least passable for thy King that cometh to thee. Repent of your boastings, your spiritual pride and complacency, saying We have Abraham, or who not, to our father; of your selfishness, that can enjoy two coats when your brother has none; of your avariciousness, that would extort from life more than is appointed you; of your cruelty that would do violence to, or your envy and malice that would detract from, the rights or the happiness of others; of your discontent with the wages of God.

One can hardly imagine plainer or more practical preaching than that of this master of highway building and herald of the King. He saw with a keen insight and pointed out with an unerring finger the very commonplace obstacles which stood in the way of Christ's approach to the heart, then and now. In the King's name he demanded that these barriers be removed. This was his mission as the forerunner; and we must heed the proclamation and make ready the way, lest we miss the glory of His coming. Doubtless St. John could have told the people much about the blessedness and spiritual joy which Christ would bring to the soul that would receive and entertain Him, but that was not his first concern. His anxiety was that the coming Lord might be able to reach His destination; that He should not be thwarted or turned aside. If the way of His feet was made straight He would surely come, and when once He had entered in and taken possession of His kingdom in the life of a man He could be trusted to justify His presence there and to dispense His royal bounty.

Not the least of the blessings which the Lord bestows when He comes fully into one's heart and life is this,—that He makes that man or woman or child a partner in His Divine purpose and enlists him or her under His onward-moving banner. The herald-cry is not silenced when we have made ready His way to our own souls. The first question is, "What must I do to be saved?", but there is another, "What am I saved to do?" The voice makes answer in

familiar strains, "Prepare ye the way of the Lord, make His paths straight."

What was before a call to repentance is now a commission for service.

He who would keep company with the King must be going forward with Him in His way and share the progress of the kingdom of righteousness and love. It is a law of that kingdom that no man liveth to himself. If the Lord has truly made His way into his heart He inspires him with something of His own burning desire to carry the conquest of His love to other lives. He sees, as he could not before, the stumblingblocks everywhere in the way of the Divine approach. They become objectionable and distressing to him in some little measure as they are to the Master. Here is a valley of ignorance which must be filled that the Lord may pass over into the heart of a neglected child. Here is a mountain of prejudice which must be removed that He may come into the life of a strong man. Here is a poor soul immured in a very stronghold of resentment and bitterness which will only open to the touch of human kindness. Here are pathways mined with the pitfalls of temptation or blocked by the strength of sinful habits, with no helping hands outstretched upon them. It is one mark of a Christian man that he cares. When he has caught but a little of the mind of Christ Who has found a way into his own heart he begins to feel it a shameful thing that he should be saved alone. His indifference becomes restlessness, his selfishness dissatisfaction. He must go forth before the face of his Master to prepare His way in whatever sort he can. It is thus that he keeps in closest fellowship with Him, a friend and comrade of the King. And as his heart is enlarged more and more, in sympathy, in kindness, in love and desire to serve, until it feels the lack of every Christless soul and the burden of all human bondage, so its own unsuspected barriers are broken down and new recesses are opened up to be filled with the presence and the power of Christ.

This is the true spirit of Advent and Christmas. The Lord cometh; prepare ye the way of the Lord.



## Book Notices

(All books reviewed at any time in this column may be ordered, at the publisher's price given, plus postage 15 cents, from the book department of the Southern Churchman.)

### BOOKS RECEIVED. Fiction.

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**Two Sinners:** By Mrs. David G. Ritchie. \$1.35, net.  
**Eve Dorre:** The Story of Her Precarious Youth. By Emily Viele Strother. \$1.35.

From George W. Jacobs & Co.  
**The House of Gladness:** By Emma S. Allen. \$1.25.  
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**Onesimus The Slave:** A Romance of the Days of Nero. \$1.35.  
**The Hermit of the Adirondacks:** By Della Trombly. \$1.35.  
**The Quest of The Ring:** By Paul S. Brallier. \$1.00.

From the Author, Gulfport, Miss.  
**The Man and His Money:** A Novel. By Robert Boggs. Broadway Publishing House. \$1.50. A novel by a Southern author, with a purpose and a moral. It deals in part with the abominations of the convict lease system, now happily being abolished in every state with a civilized legislature, and the evils of ill-gotten wealth. The characters are strongly drawn.

**The Idyl of Lucinda Pearl:** A Poem. By the same author.

### Children's Stories.

From E. P. Dutton & Co.  
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From the Young Churchman Co.  
**Arthur Norris, or A Modern Knight:** By Leigh North. Illustrated. \$1.00  
**The Little Heroine of Poverty Flat:** A True Story. By Elizabeth Maxwell Comfort. Illustrated. 40 cents.

### Pamphlets, Etc., Received.

**The Alaskan Churchman Calendar:** 1916. The Alaskan Churchman; Box 6, Haverford, Penna. 50 cents. Each page is illustrated with an Alaskan scene, making an attractive church calendar. All profits go towards Bishop Rowe's work.

**In Memoriam:** the Rev. Henry Lawrence Jones, S. T. D., rector of St. Stephen's Church, Wilkes-Barre, Pa. Contains memorial sermons, resolutions, &c., on the death of this beloved clergyman, with a Biographical Sketch by the Rev. Horace E. Hayden, D. D., Assistant Emeritus of St. Stephen's, who favors us with a copy. Dr. Jones was a man who deserves to be had in remembrance; a shining example of an Evangelical clergyman of the old school.

**Proceedings of the Church Historical Society:** Part I. William I. Rutter, Secretary, 525 South 41 Street, Philadelphia. Gives two valuable papers which have been delivered before the Society, with its constitution, etc.

**Proceedings of the Twenty-third Annual Conference of Church Clubs of the United States:** Hartford, June, 1915. Charles F. Chase, Secretary, Cincinnati. The addresses make interesting reading.

**Recent Work of the Church on the Data of the Synoptic Gospels:** Rev. B. S. Easton, D. D. Hale Memorial Sermon, 1914. Western Theological Seminary, Chicago.

**Seven Hundredth Anniversary of Magna Charta:** Sermon, by Rev. R. H. McKim, D. D. Young Churchman Co.

**Swift Bird, the Indian's Bishop.** Life of Bishop Hare. Church Missions Publishing Co., Hartford.

**In Memoriam:** Miss Mary E. Harrison: First President of Woman's Auxiliary of Diocese of Lexington. Published by the Diocesan Council. 1915.

**Business Management of Church Sunday-Schools:** With packet of sample forms, etc., as commended by B. R. E. of the Diocese of Washington. 14 cts. per set. Young Churchman Co.

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## Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

### REVISION OF THE PRAYER BOOK.

Mr. Editor: The Commission on the Revision and Enrichment of the Prayer Book recognizes the reasonableness of the request made recently by a correspondent of the Southern Churchman, that some information should be given to the general Church concerning the proceedings of the commission.

The personnel of the commission is as follows: The Bishops of Pittsburgh, Western New York, Louisiana, Atlanta, Nebraska, Long Island and Los Angeles; Dean Moses, secretary; Mr. F. J. McMaster, treasurer; the Rev. Drs. Gummey, Robinson, St. George and Slatery; the Rev. Messrs. Parsons and Suter and Messrs. George Wharton Pepper, T. W. Bacot, C. G. Saunders, W. C. Sturgis, R. H. Gardiner and George Zabriskie.

The sub-committees are: (1) On Prefatory Matter and General Arrangement, the Bishop of Los Angeles, chairman; (2) on the Daily Offices and the Litany, the Bishop of Western New York, chairman; (3) on the Communion Office, the Bishop of Atlanta, chairman; (4) and (5) on the Occasional Offices and the Psalter, the Bishop of Long Island, chairman; (6) on the Ordinal, the Bishop of Los Angeles, chairman.

There have been four prolonged sessions, and these sub-committees have made primary reports, awaiting the final consideration of the whole commission.

Numerous proposals have been received from all over the Church, from clergymen and laymen, concerning the re-arrangement of the contents of the Prayer Book; as for instance, to remove all prefatory matter following p. 8, to the end of the book; to put the Psalter after the daily offices and occasional prayers; to put the Collects, Epistles and Gospels after the Com-

munion service, and the like. Suggestions have also been made to provide by general rubric (as on pp. 7 and 8) for various permissible changes and omissions in "The Service of the Church," so as not to encumber the body of the book with new rubrics. Requests have also been received to permit substantial shortening of Morning Prayer when the Communion is to follow; to provide additional Proper Prefaces and additional Collects, and many special prayers and thanksgiving; to give greater freedom in the use of the Psalms of the Psalter. Several persons favor the omission of the Litany and the Communion service from the Ordinal, with a view to compactness, and also the relegation of the Visitation of the Sick and the Visitation of Prisoners (so little used), to a Book of Offices. It is quite surprising how many correspondents urge a return to the First Prayer Book of Edward VI, in the arrangement of the Communion Office; also the Second and Fourth Commandment abbreviated as in that book, retaining the command, but not rehearsing the reasons given therein.

It is to be understood that these proposals have come very largely to the commission from clergymen and laymen throughout the Church, and they await further consideration; and whatever the commission may propose will be submitted for general consideration, if possible, several months before the assembling of the General Convention, in October next.

By the terms of its appointment, the commission is debarred from giving any attention to proposals involving any change in the faith or doctrine of the Church, or change in the title page of the Prayer Book.

CORTLANDT WHITEHEAD,  
Chairman.

Pittsburgh, Pa.

### PRAYERS FOR THE DEAD, AND PURGATORY.

(Note: The letter published below was written before, and reached our office just after, we gave notice that the discussion of this subject was closed. For this reason, and because it is an excellent summing up of the matter, we feel justified in giving it to our readers, omitting a single paragraph on a point already sufficiently discussed.—Editor, S. C.)

Mr. Editor: There is a logical connection between the two, prayers for the dead and purgatory; and sooner or later the practice of the one may develop into belief in the other. For why should our dead need our prayers, if they are now safe with Christ?

The doctrine of purgation by suffering after death, which is one element in purgatory, is even now being plainly taught and preached by certain parties in our Church. \* \* \*

If there is no Scripture proof for such a doctrine of purgation or purification by suffering after death, do we know enough of the nature of the change which is made by death, or of the power of the Spirit on a penitent soul which even in its last moments turns with humble faith to Christ as its Saviour, to spin out any theory of our own on such a subject? "To-day," said the Saviour to the penitent thief, "shalt thou be with me in Paradise." There is surely more light and hope and comfort in those words than in anything man can say on such a subject.

As to "training, growth and development," do they not take place and go on in this world without suffering? And



why should they not continue to go on without suffering in that world into whose environment there enters nothing that "defileth, or worketh abomination or maketh a lie?"

As to the teaching of our Church on the subject, in her XXII Article of Religion she rejects, with other errors, the Romish Doctrine of Purgatory as "grounded upon no warranty of Scripture, but which is rather repugnant to the word of God." And in perfect harmony with this article is her burial service. In one of its prayers we pray "O Lord God most holy, O Lord most mighty, O holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not, at our last hour, for very pains of death to fall from Thee." But, remember, it is for ourselves we pray here, and not for the dead. And in another prayer which follows, it is expressly said that "the souls of the righteous, after they are delivered from the burden of the flesh, are in joy and felicity." What need they then of our prayers?

Let us not confound the blessed doctrine of the intermediate state with that of purgatory. The one neither includes, involves or necessitates the other. According to Scripture, the dead in Christ are now with Christ. They sleep or are asleep in Jesus—the sleep not of unconsciousness, but of separation from the world, its cares, its trials, its sins and its sorrows. They have entered into rest, and rest from their labors. And though death breaks no holy tie or bond between us, but we are still one in Christ and all still members of His one mystical body, the truth of our continued spiritual union with them is to move us, not to pray for the dead, but to be followers of them who through faith and patience have inherited the promises, and to look forward, with holy hope, to our reunion with them when God shall bring with Him all who sleep in Jesus.

The discipline of suffering for purification and obedience is for this world, not for that world where probation no longer exists. And our duty is to pray for the living; and if we would faithfully perform that duty while the living are with us, some of us, perhaps, would not be so anxious to follow them with our prayers after they are gone. For the faithful performance of that duty would no doubt make us more content to leave them to and with Him who loves them as we cannot love them, and cares for them as we cannot care.

J. T. HUTCHESON.

San Antonio, Texas.

### THE PROPHETIC MINISTRY.

Mr. Editor: "Whereas, our age calls in no uncertain way for the revival of the prophetic ministry." These words which foundation the Preaching Mission but express the common need of all ages. The more difficult question is, what constitutes a prophetic ministry and what force inspires its message? Bossuet, the great French preacher, put the answer in a form pretty nearly right, when he said, "Great preaching deals with the commonplace," this logical conception meaning that need which is shared by all men dwelling at that particular time. I suspect the inspiration of prophetic preaching is a great and needed idea touching the sovereignty of the soul in character building, and the power of the preaching the assertion of the invincible will in men to its achievement. It must touch the one thing which men in heart of heart, are thinking over. It is impossible unless that one great need

is brought to the light and the way God has answered it pointed out. The great essentials therefore on the part of the ministry are knowledge and courage. Is there such common thought which is pressing the heart of humanity at this time? There undoubtedly is. And that thought is, the relationship of nations to the commandments of God. And further, as citizens are the responsible units of nations, or should be, each man's responsibility deals with the commonplace—this logical phrase meaning that which is shared in thought and life by all men dwelling at that particular time. I suspect the inspiration of "prophetic preaching" is a great and needed idea touching the sovereignty of the soul in character achievement, "being-building," if you please, and the power of the preaching, the conviction of the invincible will in man to effect the achievement. A prophetic preaching must touch frankly and exactly and with a divine assertion

of moral light the one thing men, in heart of hearts, are thinking over. Such preaching is not possible unless that one great need is for the keeping of the commandment, "Thou shalt not kill." More fundamentally the commandment, the violation of which causes all the sin, sorrow and suffering of war, "Thou shalt not bear false witness against thy neighbor." In war, and the militaristic sociology, and their many pervert and foolish doctrines lies the commonplace of human thinking today. That ministry will be prophetic which finds God's Catholic thought—of human brotherhood, and points to a peace achieved by the ways of peace. But, alas, vision seems lacking, and likewise courage is lacking to set God's commandment above the commandment of human self-will. *Ubi veritas ibi Spiritus*. Here lieth the reason of prophetic ministry.

OSCAR WOODWARD ZEIGLER.  
Baltimore, Maryland.

## Contributions

### OUR MESSAGE.

Rev. Albert Leonard Murray.

We are messengers. Christianity is a subject of thoughts and, therefore, of speech. "It pleased God by the foolishness of preaching to save" men. The Son of God said, "Go ye—preach." The Holy Spirit blesses the message. The needs of men cry out for the message, and "Woe is me if I preach not the gospel."

Our message must be distinctly Christian, both in fact and in spirit. We cannot have nor maintain the Christian Church without Christian truth. Theism is not Christianity. The religion of "healthy mindedness" is not Christianity. The religion of a "good life" is not Christianity; though Christianity is all these, it is much more.

Ethical sermons, sociological addresses, political speeches, community surveys, appeals for "efficiency in the Church," pleas for eugenics, calls for allegiance to the allied reforms are not necessarily Christian messages because preached in Christian pulpits. Their dynamic may or may not be Christ. Many of our sermons are of such a character as to be equally popular and acceptable in a Jewish synagogue, Unitarian chapel or Cathedral church!

The foundation truth and permeating spirit of our message must be Jesus Christ. It must be Christian both in fact and in spirit.

Our message is not popular. The offense of the cross has not ceased. As of old the gospel first hurts, then heals the natural man. The way of the cross, with its call to repentance and newness of life, with its law of sacrifice, is not a pleasant highway to God to the natural man—not until he has heard in his heart the secret of the Lord.

Our message must interpret Jesus Christ of the New Testament and of the Church Catholic. This message of the ages is the only message for any age.

The Church must be the spokesman of the Christian message, for we are Christianized in and through the Church. We express our relation to the living Christ through His living kingdom. Here operates the life-giving Spirit. The individual lives in the social kingdom. Ours is a gospel of Christ and His kingdom. Our life and world is Christo-centric. From Him, for Him,

in Him and by Him. He is our message.

"The Religion of Jesus," which is a theory of what Christianity is, or ought to be, and which is popular in this age as a compromising substitute for Christianity, has for its leading text, "Christianity is following the teaching of Jesus."

Our message is this and more. Every true prophet preaches a message that goes beyond his experience. A prophet's message is not subjectively limited. He holds to a great objective he has not fully attained to. But Jesus Christ reversed this order. His school was a kindergarten. His teachings, though true to His experience and to His objective vision, are less than His own experience and attainment.

Jesus Christ is not fully known nor adequately interpreted by His teachings. His personality counts, His works have a claim upon us. His teachings carry us beyond the teaching to Himself. We follow not only the teaching but the person of Jesus Christ. To us Christianity is more than a learning and a following, and Jesus Christ is more than a teacher.

The second text of the popular theology of the "Religion of Jesus" is that Christianity is an attempt to reproduce the example of Jesus.

True, we are disciples and He is our example, but He is more. He is something else first and afterwards too. To strive after an ideal does not regenerate us. To imitate does not remake us. As Forsythe says in his "Work of Christ," "The gospel of Christ has made the 'religion of Jesus' impossible."

A third text of the religion of Jesus is that Christianity is to be pious as Jesus was pious—to be religious as Jesus was religious.

Neither the New Testament nor the early Christian Church discovers for us any confidants of Jesus who entered into an appreciation of His inner life. How are we to know what that piety is? How are we to reproduce it if this is all that Christianity does for us?

This interpretation asks us to be religious as Jesus was religious, to stand beside Him and believe with Him, while Jesus asks us to believe in Him!

There is no doubt that much current interpretation of Christianity is an attempt to make a human approach to



God, and to interpret the things of the Spirit in the terms of human experience. Psychology has a mission, but it is not this. Our message is to make a Divine approach to God through His Son; and to interpret human experience in the light of the things of the Spirit.

We are inclined to make much of such a word as "progress," and our popular thinking on science offers an incentive for those who view Christianity as a stage in the world's spiritual progress, waiting now for a successor of Jesus Christ to lead us to a "beyond Christianity."

To us Christianity is the final faith. Jesus Christ is to us not a compound of

our best religious ideas. He is not a "development" of the world of human experience. He is a revelation of God—Divine.

Our "gospel of going on" is not a going on to a "beyond Christianity," but a going on to the fullness of the life that is given us through Jesus Christ by the indwelling Spirit. The Christian life is a manifestation of God in the human soul. We hold to Jesus Christ as the great objective. We will never get beyond Him. He is not well called the "founder of the Christian religion," for to us Christianity is Jesus Christ, and there is not, never will be nor ever was any other name whereby we may be saved.

Tuesday morning, January 18, 1916, at St. James church, Philadelphia.

Following this the Associate Alumni, instead of the annual mid-winter banquet, will have a luncheon at the Rittenhouse at one o'clock.

#### CHURCH LIBRARY ASSOCIATION.

We have received the catalogue of the Church Library Association of Cambridge, Massachusetts, containing a list of all books recommended by the Association for Sunday-school and parish libraries. This catalogue contains all the best books still in print recommended by the Association during the past six years. Such lists of approved reading matter ought to be issued by all of our dioceses.

#### SHANGHAI.

Rt. Rev F. R. Graves, D. D., Bishop.

#### News Letter From the Rev. Mr. McRae.

After a very pleasant voyage across the Pacific, we arrived at Shanghai on September 29th, the Feast of St. Michael and All Angels, and found that good friends had got everything in readiness for us to settle down at once in our old quarters, the rectory of St. Peter's church.

I found myself just in time to attend a meeting of the Council of Advice that same afternoon, at which important decisions were arrived at in regard to the future development of this parish. St. Peter's, you may remember, became self-supporting last fall, on its fifteenth birthday, and called as its rector the Rev. D. M. Koeh. My own connection with the parish having thus automatically come to an end, there seemed no point in my continuing to occupy the rectory; so it was decided, subject to the approval of the Board of Missions, to tear down this house and use the materials, as far as they would go, to erect a parish house and a rectory adjoining the church. The parish itself is now raising money to put up a building for the Boys' School. On another part of the compound, it is proposed to have a building for the Girls' School and the Bible women, and on the adjoining compound of St. Elizabeth's Hospital we hope soon to have a building containing private wards for patients and quarters for the Nurses' Training School. There is a great demand for private wards, now that the hospital has made such a good name for itself, and once they are built they will be a source of considerable income.

I am very much interested now in plans for a new parish in "the French Concession," a portion of Shanghai where several hundred thousand Chinese live who are out of reach of any of our Shanghai churches. The new work is to be called "All Saints" as soon as there is anything to give a name to. We are now looking for a suitable house for rent where we can make a beginning. The Rev. H. K. Waung will be associated with me in this work, and the Rev. Professor Throop, of St. John's University, has kindly offered to help us as far as his duties at St. John's permit. I may just mention here that I did not meet while I was in America the person I was looking for who should be both able and willing to give us the \$15,000 which would equip such a parish when the time comes, so offerings of \$1,000 or \$100 or even less for that purpose will not be refused. The "All Saints Land and Building Fund" was appropriately inaugurated on All Saints Day by a contribution of \$50

## CHURCH INTELLIGENCE

#### Calendar for December.

1. Wednesday
5. Second Sunday in Advent.
12. Third Sunday in Advent.
- 15, 17, 18. Ember Days.
19. Fourth Sunday in Advent.
21. Tuesday. St. Thomas.
25. Saturday. Christmas Day.
26. First Sunday after Christmas. St. Stephen.
27. Monday. St. John the Evangelist.
28. Tuesday. Holy Innocents.
31. Friday. Eve of Circumcision. New Year's Eve.

#### Collect For Fourth Sunday in Advent.

O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succor us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son our Lord, to whom, with Thee and the Holy Ghost, be honor and glory, world without end. Amen.

#### Collect For St. Thomas' Day.

Almighty and everliving God, Who, for the greater confirmation of the faith, didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to Whom, with Thee and the Holy Ghost, be all honor and glory, now and for evermore. Amen.

#### THANKS FOR THE EMERGENCY FUND.

The Emergency Committee of the Board of Missions has sent a letter to every contributor of that fund, expressing the thanks of the Board for their contributions, which have saved the Church's work from serious injury. The total sum received was \$431,000. This has been applied as follows:

1. To meet the obligations of the Board as on August 31, 1915.
  - (a) To provide for the accumulated deficit ..... \$254,000
  - (b) To meet the appropriations for the year 1914-15, in addition to the usual offerings ..... 103,000
2. Added to the reserve deposits in accordance with the terms of Miss Blanchard's gift ..... 50,000

3. In hand towards meeting the appropriation of the fiscal year 1915-16 ..... 24,000
- The committee adds:

"Every cent given for the Emergency Fund has been or will be used directly in the work. All expenses of collecting the fund have been provided for by the income of a legacy left to the Board of Missions by the late George C. Thomas for just such a purpose.

"We are profoundly thankful to Almighty God that in a year of depression and uncertainty, the spirit of self-sacrifice, of high 'adventure for God,' and of ready willingness to co-operate with your Board of Missions in meeting its responsibilities, has been so splendidly manifested. You have given to the Board a new and compelling incentive to more efficient work as the servant of the Church."

#### THE CHURCH PERIODICAL CLUB.

The Church Periodical Club has issued its twenty-fifth annual report for the year ending April 1, 1915. This report shows that during the year the club has sent out regularly 21,894 current periodicals from 10,535 regular contributors; 1,040 Bibles, Testaments and Psalms; 1,463 Prayer Books and Hymnals; 33,939 Theological and Secular Books; 18,891 Tracts and Catechisms; 332,835 old magazines and papers; 254,003 music, cards, games, etc.; 912 boxes and barrels, contents not known, and 41 traveling libraries. The total amount of money contributed amounted to \$9,948.05.

It is impossible to reveal in the above statistical report the real value of the work of the Church Periodical Club, of the friendly relations established between many of those who give and those who receive; of the establishing of libraries in country communities and the carrying of words of cheer and tokens of remembrance of Christmas and Easter to many isolated districts. It is only possible to suggest the great things accomplished by the club, but this suggestion is enough to increase the already large and growing interest throughout the country in this work.

#### PHILADELPHIA DIVINITY SCHOOL.

The trustees, overseers and faculty of the Divinity School of the Protestant Episcopal Church in Philadelphia have issued invitations to the inauguration of the Rev. George Griffiths Bartlett, A. B., as Dean and Professor of Homiletics and Pastoral Care, and of the Rev. George Cadwalader Foley, L. T. D., as Professor of Systematic Divinity, on



(Mex.) from an interested friend in Shanghai.

Let you should think that this letter is written with ulterior motives, let me hasten on to tell you about the Summer School for catechists, at which I had the privilege of delivering a course of lectures last month. (Observe, this being China, Summer Schools are usually held in the fall or winter.)

The Diocesan School for Catechists is situated at Wusih. Once a year for a week the school opens its doors to the catechists who have graduated, after two or more years in the school, and are at work throughout the diocese. Exercises begin with physical drill at 6:30, followed by a prayer meeting at 7:00 and, with short intermissions for meals and recreation, classes, meetings and religious services follow each other in rapid succession till bedtime. They had lectures on the Psalms, the Epistle of St. James, Homiletics and Psychology, with an occasional lantern lecture as a mild form of dissipation at night. Perhaps the most interesting part of the proceedings to a missionary was the series of meetings conducted by the catechists themselves, at which they discussed their experiences, difficulties and problems during the past year. The whole program was planned by the Rev. T. M. Tong, who is in charge of the Catechist School during Mr. Nichols' absence in America, and it certainly did him credit. It was fine to see the keen, intelligent interest which the catechists took in everything, and I am sure they went back to their lonely stations strengthened for the year's work.

I preached to the school Sunday morning. It happened to be the fourteenth anniversary of the (to me) unforgettable occasion when, in that very city of Wusih, I had preached my first sermon in Chinese. As I looked over the congregation before me, made up entirely of Christian workers trained or in training, among those forty-five men, I could find only three who had been Christians fourteen years ago. And could not but think, too, of the changes that had taken place in Wusih in those years. Fourteen years ago we had not a single native Christian, nor even an "enquirer," in Wusih, nor in all that neighborhood. Last year alone Mr. Mosher baptized more than sixty persons, and the Christians in Wusih and the country around are numbered by the hundred. Besides the flourishing congregation in the city, there are three outlying towns where the Christians have themselves bought land and are contributing regularly to their own Church Building Funds. In the city, where fourteen years ago we owned no property at all, and where we were just making a beginning with a Boys' Day School as an entering wedge, the mission has now four missionary residences, St. Andrew's Hospital, a Boarding School for Boys, a Day School for Girls, the Training School for Catechists and—most imposing structure of all—the beautiful new church now rapidly approaching completion, one of the most entirely pleasing church buildings I have ever seen anywhere. It is the gift of two Church people in America, a memorial to their two children. I do wish that the "able and willing person" whom I didn't meet in America could just see it! I am sure it would inspire him or her with the wish to go and do likewise for All Saints, Shanghai.

C. F. McRAE.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop  
Rt. Rev. B. D. Tucker, D. D., Coadjutor

### John's Memorial Church, Farmville.

Under the rectorship of Rev. Frederick Diehl, who took charge of the parish in January, 1915, John's Memorial church is doing fine work. On November 18th the annual free will offering was held. For the past three years the congregation has held such an offering; and each time the results have been most gratifying, but this year surpassed all others, the receipts being at this writing \$308.60, with a promise of more to come in, which will raise it to at least \$325.00. When it is remembered that the communicants of this little church number less than seventy-five, it will be seen how liberal was the offering.

The sum thus obtained will go towards the debt on the rectory; last fall great improvement was made there, two new rooms were added, steam heat installed and the entire house papered and painted inside and outside. The cost of these improvements was about fifteen hundred dollars, but the debt has already been greatly reduced.

The congregation was much gratified on last Sunday to learn, through a letter from the secretary of the Board of Missions, that this little church is one of about four thousand congregations who paid up their apportionment on time.

Bishop Tucker is expected to visit the church for confirmation on Sunday morning, December 19th; when here last May he confirmed a class of eleven.

It is interesting to note that in the student body of the State Normal School there are eighty Episcopal young ladies, and that seventy of these have already been confirmed.

### The Woman's Auxiliary.

The treasurer of the parish branches of the Woman's Auxiliary, which made special pledges at the annual meeting in Norfolk, in October, in paying these pledges, will please make their checks payable to the diocesan treasurer, Miss Flora Waller, 551 Warren Crescent, Norfolk, Va., specifying the objects for which they were made. When all the pledges have been paid to Miss Waller by the branches, she will send a check for the whole amount to the missionary for whose work the pledge was made.

It is hoped that the branches will send in these pledges, if possible, before December 31, 1915.

LOULIE TAYLOR LETCHER,  
Diocesan President.

### To the Juniors.

Dear Juniors of Southern Virginia:

Please watch the news in the Southern Churchman, as this is the only means I have of communicating with you. I thought you would be interested to know that the Christmas boxes from the Tidewater section have been sent and received by Mr. Joyner at the Pine Ridge Agency, South Dakota. Five different circles contributed, and there were two barrels and \$21.80. As soon as I hear from the Lynchburg box, I will let you know.

Many circles have also sent to our own missionaries in the diocese. I wish you a happy Christmas, and I know you will have it, because true happiness comes by giving happiness to others.

MARY GORTON DARLING,  
Juniors Leader.

All Saints Church, Portsmouth, Rev. Giles B. Cooke, rector. A congregational clergyman writes as follows to the Star of that city:

"Dear Sir—I have been much interested in the mission being held in our city under the auspices of the Episcopal church, not only on account of the great good accomplished in the deepening of the spiritual life of the church and the

reclaiming of those that have 'strayed like lost sheep,' but because it removes from the mind of strangers to this church the false idea so often entertained with regard to what are known among other churches as evangelistic efforts. I had the pleasure of listening to the sermon preached last Wednesday by the 'missioner' at All Saints, in Park View, and I have never listened to a more earnest, heart searching and withal eloquent presentation of the gospel, whilst the service throughout was marked by that fervent spirit which to a thinking person would be irresistible."

Mission at Trinity Church, South Boston: The Rev. G. Wallace Ribble, rector of St. John's church, Houston, conducted a mission last week in Trinity church, South Boston, the Rev. David H. Lewis, rector. He preached morning and evening very spiritual, strong sermons and made a lasting impression. Trinity church has caught the true spirit in the Nation-Wide Preaching Mission, the vestry having telegraphed their rector, to remain at St. John's church, Richmond, over Sunday, December 12th, to complete a mission there.

## MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop

### Forum at Church of the Ascension, Baltimore.

The open forum which was conducted with such success at the Church of the Ascension, Baltimore, last winter, was resumed for the coming season on the first Sunday in November. After a brief service in the church, from 8 to 8:30 P. M., the forum session immediately followed in the parish hall, the rector, the Rev. Richard W. Hogue, presiding. The special speaker of the evening is given fifty minutes at the beginning and twenty minutes at the close. The discussion is open to all who care to take part. This winter "Poverty" will be the general theme, sub-divided into the following: Reality and extent of poverty, the cause of poverty, the effects of poverty, the cure of poverty and the part the Church must play. Among the chief speakers have been the following: John Spargo, the noted authority on socialism; Dr. Scott Nearing, formerly of the University of Pennsylvania; Mr. Bruck White, of the Church of the Social Revolution, New York, and Morris Hillquit, of New York. The attendance of the first two meetings so overtaxed the capacity of the large parish hall that it was decided to hold the meetings hereafter in some public hall or theatre.

The Special Advent services which were arranged for the first week in Advent, in connection with the Nation-Wide Preaching Mission, under plans formulated by the Bishop, the archdeacon and a committee of the clergy and laity, were generally held throughout the diocese, in the rural parishes largely by exchange between the different clergy, and in Baltimore, especially in all the larger churches, by a series of daily services with special preachers. Among the clergy from without the diocese who took part were: Bishop G. H. Kinsolving, of Texas; the Rev. Dr. H. E. W. Fosbroke, of Cambridge, Mass.; the Rev. Dr. F. H. L. Pott, of Shanghai, China; the Rev. Dr. Samuel McComb, of Boston; the Rev. J. Marley Cass, of Jamaica, W. I.; the Rev. W. H. Garth, of Long Island, N. Y.; the Rev. William J. D. Thomas, of Washington, D. C., and the Rev. J. J. D. Hall, of Philadelphia. On St. Andrew's Day, Tuesday, November 30th, the Bishop met the clergy for a "quiet hour," followed by luncheon at the diocesan house. The Rev. Dr. Fosbroke of Cambridge, Mass., gave a most helpful address on "The Living God."



**New Canon for the Maryland Cathedral:** Great interest has been aroused throughout the diocese by the announcement that the Rev. Dr. Samuel McComb, of Emmanuel church, Boston, has accepted the position of canon residentiary of the Maryland Cathedral of the Incarnation. Dr. McComb is widely known as one of the leaders of the "Emmanuel Movement," instituted in Emmanuel church, Boston, by the rector, the Rev. Dr. Worcester, for the moral treatment of nervous disorders, etc. It accepts all the conclusions of modern science, is under medical control, and yet at the same time brings to bear on the sufferer all the therapeutic and reconciling forces of the Christian religion. Dr. McComb will act not only in the capacity of a canon residentiary of the Cathedral, but also, under the auspices of the church, with the medical fraternity of the city in the treatment of persons suffering from alcoholism, insomnia and tuberculosis. His work will not be limited to members of the Episcopal Church, but will be conducted for the welfare of the whole community.

**Lectures on the Bible:** The Rev. Stuart L. Tyson, M. A., of Princeton N. J., and formerly professor at the University of the South, is delivering a series of four lectures on the Bible, all open to the public, on Wednesday evenings, consecutively, the first two at Emmanuel church and the last two at Christ church, Baltimore. Each Wednesday afternoon he is also giving a series of parlor lectures "to a class of about a hundred women at the home of Mrs. William M. Manly. The Rev. Mr. Tyson is well known for his deep learning on the Bible, and for the intensely interesting way in which he presents the subject to his hearers, and thus far his lectures have attracted large audiences.

#### Selected For a Rhodes' Scholarship.

Mr. Alexander K. Barton, of Baltimore, has just been awarded the next Rhodes scholarship from the State of Maryland. Mr. Barton is a son of Major Randolph Barton, a prominent lawyer and churchman, is but twenty-two years old and a graduate of Johns Hopkins University. He is a candidate for holy orders in this diocese and is now a student at the Episcopal Theological School, Cambridge, Mass. He will enter Oxford University, England, next fall for a three years' course, to complete his theological studies, after which he plans to go to China as a teacher for a term of three years.

**The Men's Club of Christ church,** Baltimore, the Rev. Edwin B. Niver, D. D., rector, was organized on December 7th, with the following officers: President, William C. Page; first vice-president, John R. Bland; second vice-president, J. Frank Turner; treasurer, E. J. Richardson; secretary, Guy T. Hollyday; Executive Committee, A. P. Shanklin, E. B. Young, R. H. Motter, J. A. Davis, W. Howard Haynes, George Buck, Dr. J. B. Whitehead and E. W. Hughlett. Mr. John Wilber Jenkins, of the Baltimore Sun, delivered an interesting address on "Men Who Have Made History in the Present Day."

**The Clerical Association of Baltimore** met at the Memorial church on Monday, December 6th. The Rev. John I. Yellott, Jr., was elected president for the coming year; the Rev. Francis Van R. Moore, secretary, and the Rev. J. George Carl, treasurer. The Rev. Oliver Huckel, pastor of the Collegiate Reformed church, Baltimore, gave the address on the subject, "The Witness of the Catacombs."

The semi-annual meeting of the Maryland Branch of the Woman's Auxiliary was held on Wednesday, December 8th, at Grace and St. Peter's church, Baltimore, at 11 A. M. with the

Holy Communion, Bishop Murray being celebrant, and making a short address. After luncheon in the parish house, a missionary meeting, which was largely attended by delegates and clergy, was held in Hazzer's Hall, when stirring addresses were made by the Bishop of Maryland, the Rev. Dr. F. L. H. Pott, of St. John's College, Shanghai, China, Miss Katharine Scott, of St. Hilda's School, China, and Miss Julia C. Emery, of the Church Mission House, New York.

#### VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.  
Rt. Rev. W. C. Brown, D. D., Coadjutor.

#### Rest House For Missionary Workers.

The Virginia Branch of the Woman's Auxiliary has for some years past been collecting a sum of money for the purpose of establishing a rest house for tired missionary workers. The fund has increased slowly, and the purpose has seemed a long way from its fulfillment. Recently, however, through the co-operation of the "Summer Rest Association of Henrico Parish," an arrangement has been made whereby the interest from the money in the hands of the Woman's Auxiliary will be used to pay the board at the Rest House in Albemarle of a succession of missionaries during the summer season.

The Woman's Auxiliary Fund, which the beloved president of the Virginia branch, Miss Sallie Stuart, has taken such pleasure in gathering, will, in honor of her twenty-fifth anniversary as president of the branch, be known as the Silver Anniversary Rest Fund, and it is hoped that, through its use, many a mission worker may be refreshed, and able to accomplish greater things for the Master whom we serve.

**Richmond Clericus:** At the meeting of the Clericus on Monday morning reports made by the members of the Preaching Mission held last week in the Richmond churches were most encouraging. Good congregations had been the rule, and the preaching was earnest and practical. The rectors of Grace, Holy Trinity and St. James churches interchanged pulpits. The Rev. C. Braxton Bryan, D. D., of Petersburg, preached at St. Andrew's; the Rev. David H. Lewis, of South Boston, Virginia, at St. John's, and the Rev. Thomas Hubert-Jones, of Westhampton, at the Ascension, Highland Park. The Rev. E. E. Osgood, of Emmanuel, and the Rev. G. Peyton Craighill, of Epiphany, exchanged pulpits. The mission at the other churches was conducted by their own rectors.

Bishop Brown made an earnest address, urging that the impression made be followed up by the clergy, by impressing upon their people the importance, especially of family worship and the religious training of their children. Practical suggestions on this and other lines were urged by different members.

The Rev. Dr. W. Russell Bowie, rector of St. Paul's church, Richmond, to the great delight of his congregation and other friends and fellow workers in Richmond, has declined the call recently received by him to the Church of St. Michael and All Angels, Baltimore.

#### GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

#### The Nation-Wide Preaching Mission in Georgia.

Plans have been made which will result in the holding of missions in practically all of the parishes and smaller congregations in the diocese by the close of the Epiphany season. In the early autumn the Rev. F. W. B. Dorset, rector

of the Church of the Atonement, Augusta, had a series of addresses given by eight different clergymen. Great interest was aroused. Beginning on November 1st the Bishop preached powerful sermons every night for a week in St. Paul's church, Albany. During the week the archdeaconry of Albany met in St. Paul's church. Cottage prayer services were held in several homes, and many hearts were touched. The Rev. John Moore Walker delivered a most interesting and helpful thesis on the words translated, "lovest thou me," in St. John 21:15-17. The Rev. Newton Middleton, who has been minister in charge of St. Paul's since July, will become rector as soon as he is ordained to the priesthood. The Bishop has set the Feast of St. Thomas as the date of the ordination. The prospects for the future development of this important parish are very bright.

During the past week the Rev. Alexander M. Rich, of Valdosta, conducted a mission in St. John's church, Bainbridge, of which the Rev. William B. Sams is vicar. The whole community was helped by the mission. On the Feast of St. Andrew more than half of the communicants of the church were present and communed. Mr. Sams, who is vicar of the Church of the Epiphany, Cuthbert, also, has arranged for a mission there the latter part of January. The Rev. G. Sherwood Whitney, rector of St. Paul's church, Augusta, has secured the services of the Rev. John R. Matthews, of Greenville, N. C., to hold the mission in his church. Thorough preparation is now being made for the services.

**Church Extension:** In Moultrie several communicants have been gathered and are ministered to by the Rev. J. W. Bleker, of Fitzgerald. The mission is called Christ church. They have no building of their own, but a movement is on foot to build one.

Steps have also been taken for improving Christ church, Valdosta, the Rev. Alexander M. Rich, vicar. The church is to be enlarged.

**Diocesan Missionary Institute:** In the early autumn a Diocesan Missionary Institute was held in St. Paul's church, Augusta. This institute was arranged by Mrs. A. C. Haskell, the educational secretary of the Diocesan Branch of the Woman's Auxiliary, and was continued for three days most successfully and helpfully. It is hoped that it will be the first of many such institutes held at various places throughout the diocese.

#### WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.  
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

**Mission at Parkersburg:** The Rev. William Wilkinson, parish missionary of Trinity parish, New York, upon concluding a mission in Weston, visited Parkersburg, where he held a six days' mission in Trinity parish, which ended on the eve of All Saints' Day. During these days a number of addresses, some twenty in all, were delivered in the church, on the streets and in shops of the city, and one in the high school.

It is a moderate estimate to say that probably two thousand people heard the missionary who have seldom heard a minister of this Church speak—perhaps twelve or fifteen hundred who have never heard one.

Thus the Church was brought to the attention of a wider circle of people in this community than ever before, and many favorable comments upon the work were made.



**EAST CAROLINA.**

Rt. Rev. Thomas. C. Darst, D. D., Bishop.

**The Brotherhood of St. Andrew of Christ church, Elizabeth City,** carried on an effective Advent campaign to increase the attendance at the night services. The names of the members of the congregation and of all those who might be reached were divided up among the young men, and pledges to attend gotten from these. The director kept in close touch with the work, getting weekly reports from the workers. The rector wrote a personal line to all who signed cards. The night congregations are large. A well organized Brotherhood is a most effective instrument for such work.

**The Rev. John T. Johnston,** of Creswell, has accepted a call to Berkeley Springs in the diocese of West Virginia.

**The Rev. John N. Robeson,** who came to Goldsboro in the fall, is making a most favorable impression there.

**DELAWARE.**

Rt. Rev. F. J. Kinsman, D. D., Bishop.

**Old Swedes' Endowment:** The Rev. Frederick M. Kirkus, rector of Trinity parish, Wilmington, has started to raise a \$50,000 endowment for the Old Swedes' church, the mother church of the city. Over \$10,000 has already been raised, and it is expected that the entire amount will be soon secured.

**Delaware Church Club Dinner:** On November 23rd the Delaware Church Club held its semi-annual dinner. The speakers of the evening were Bishop Kinsman, Bishop Matthews, of New Jersey, and Francis Fisher Kane, Esq., of Philadelphia. The occasion was made a commemoration of the Rev. Dr. Henry Augustus Coit, rector of St. Paul's School, Concord, New Hampshire, who was born in Wilmington. All the speakers were old St. Paul's boys. The Rev. F. M. Kirkus also spoke in behalf of the endowment of Old Swedes' church.

**Advent Mission in Wilmington:** During the first week in Advent a mission was conducted for all the parishes of Wilmington by the Rt. Rev. John Newton McCormick, D. D., Bishop of Western Michigan. Noon-day services were held in St. Andrew's, evening services in Trinity church. The attendance was good, the singing hearty, and Bishop McCormick's sermons admirable. The mission made a deep impression on the church people of Wilmington, who are very grateful to Bishop McCormick for his visit.

**The Rev. J. Welling Areson** has resigned the rectorship of Ascension church, Claymont, and Grace church, Talleville.

**The Rev. Robert Bell** has become vicar of Old Swedes' church, Wilmington, entering upon his work November 14th.

A handsome Bible, presented to St. Andrew's church, Wilmington, in memory of Mrs. Elizabeth Canby Bradford, was dedicated at a special service on All Saints' Day.

**PENNSYLVANIA.**

Rt. Rev. P. M. Rhinelander, D. D., Bishop  
Rt. Rev. T. J. Garland, D. D., Suffragan.

A luncheon was given under the auspices of the Clerical Brotherhood on Monday, December 6th, in the Church

Club rooms in the Church House. Bishop Rhinelander presided. Bishop McCormick made an address on Religious Aspects of Social Service. In it he spoke of the crying need for leaders, which are everywhere sought for. If such were not proper ones men and women with pernicious influences would be called forth. The great majority of the community are hungry to know what to do. In this true leadership there is no one to whom men should go in greater confidence or greater zeal than to a minister of the Church and he should be ready to lend his influence to advise men to use their abilities and their influence for the betterment of mankind. We should keep a hold on the consciences of the people, and should exercise a controlling power upon their every-day lives. He said that the Church should set a pace for the moral side of all questions.

Bishop Rhinelander made a short address, congratulating the diocese upon the success of the Preaching Mission, and asked for a still stronger co-operation in the work of the Mission during the coming year. There was sent to Bishop Garland, who is now at El Paso, in search of health, a message of sympathy.

**Bequest:** The late William B. Rawle left an estate of \$158,000, which is to be placed in trust for his widow, but eventually it will revert to Church and other institutions. \$5,000 is placed in trust for the use of the trustees of the Episcopal Academy, the income to be used to establish one or more free scholarships in that institution. The residue of the estate is to be so divided that two-ninths will go to the rector, church wardens and vestrymen of St. James church; two-ninths to the hospital of the University of Pennsylvania; two-ninths to the college or art department of the same, and three-ninths to the Historical Society of Pennsylvania.

**The Rev. Dr. D. M. Steele** has for the past two months been publishing, in the Parish Helper of the Church of St. Luke and the Epiphany, a Church Vocabulary, in which he briefly describes the various terms used in the Church which will make them more plain to the average churchman. The work is most admirably done, and is of such value that they might well be printed in a permanent form.

**HARRISBURG.**

Rt. Rev. J. H. Darlington, D. D., Bishop

**Recommendations For Orders.**

At the regular meeting of the Standing Committee, held in Harrisburg December 7th, Robert Barnes Galt was recommended to the Bishop as a candidate for holy orders. Edward Shepley Barlow was recommended for ordination to the diaconate. The Rev. Messrs. J. Vaughan Davies, Lewis Harner Huber, David Yule and Carl Ickes Shoemaker, deacons, were recommended for ordination to the priesthood.

**The Rev. Alex. R. DeWitt,** rector of St. James, Muncy, was elected a member of the Standing Committee of the diocese of Harrisburg in place of the Rev. Robert Bell, who has removed to the diocese of Delaware.

**The Rev. John A. Miller,** minister in charge of St. Andrew's, Shippensburg, died at an advanced age in Philadelphia on St. Andrew's Day, after a lingering illness.

**The Rev. William Thomas Reynolds** has been placed in charge of St. Luke's, Mechanicsburg; St. Michael's, Middle-

town and Trinity, Steelton. He will reside in Mechanicsburg, giving services in Mechanicsburg Sunday mornings, Middletown Sunday afternoons and in Steelton Sunday evenings.

**SOUTH CAROLINA.**

Rt. Rev. W. A. Guerry, D. D., Bishop.

**Bishop Guerry** delivered the invocation at the opening of the Southern Commercial Congress, which met in Charleston December 13th-17th.

**The Rev. M. P. Logan, D. D.,** rector of St. Paul's church, Charleston, was the principal speaker at the 187th annual banquet of the St. Andrew's Society of Charleston November 30th.

**The Rev. L. G. Wood,** rector of St. Luke's church, Charleston, has been in Chicago for the past two weeks, assisting in the Every Member Canvass campaign in that city.

**The Church of the Holy Apostles:** Barnwell has just completed a new rectory, which is one of the very best in the diocese. The Rev. E. A. Edison is the rector at Barnwell.

**Bishop Guerry** has accepted an invitation to speak at the annual banquet of the Church Club in Baltimore, Maryland, January 26th.

**The death of Captain Thomas Pinckney** has removed one of the most useful laymen in the diocese of South Carolina. He was in his eighty-eight year. He was a brother of the late Rev. Charles C. Pinckney, D. D., who was for forty-eight years rector of Grace church, Charleston.

**The Rev. W. S. Poynor,** for a number of years rector of St. Timothy's church, Columbia, S. C., has assumed his duties as rector of St. Andrew's church, Birmingham, Alabama. "The Columbia 'State,' one of the leading newspapers of the South, says, editorially, under 'The Community's Loss': 'Clergymen fitted to do the work that the Rev. Wilmer S. Poynor has done so successfully in this city for the last six years are all too few. A manly, modest, gentle, cultivated and consecrated young man, he has worked for the cause of the Master with whole-hearted zeal and democratic common sense, and in the departure to another field of him and of Mrs. Poynor this city will experience a loss that will be felt.'"

**The Rev. William Way,** rector of Grace church, Charleston, has been appointed by Governor Manning as a delegate to the Southern Commercial Congress.

**St. John's Church, Florence:** For a number of years the Rev. Harold Thomas, rector of St. John's church, Florence, has supplemented the work of the Sunday-school by instructing the young people of his parish on week-day afternoon. The members of the Junior Brotherhood and the Junior Auxiliary are divided into four sections. The rector instructs each section for thirty minutes each week.

The men of the parish are doing social service work in the rural districts.

**OHIO.**

Rt. Rev. W. A. Leonard, D. D., Bishop  
Rt. Rev. F. Du Moulin, D. D., Coadjutor

**Laymen's Convention.**

On Wednesday evening, December 8th, there was brought to a close in Cleveland, Ohio, a four days' session of the Laymen's Missionary Movement



Convention, perhaps the greatest event in the religious life of the community. There were on the program nineteen speakers, many of them of more than national repute in the missionary movements of the day, several from the great missionary fields of the world. This Church was represented by Bishop Kinsolving, of the Brazil Mission; Rudolph B. Teusler, M. D., of Tokyo, Japan, and the Rev. John R. Harding, D. D., missionary secretary of the Second Province. In the presence of an audience of more than three thousand people, the convention was opened in Gray's Armory on Sunday afternoon, December 15th, where there was a daily evening mass meeting. The public conferences, of which there were two each day, were held in the Euclid Baptist church. Bishop Leonard was to have led the devotions at the opening service, but on account of a cornerstone laying was unable to reach the armory in time. On Sunday Bishop Kinsolving preached at St. Paul's in the morning, and at St. Luke's in the evening. The Rev. Dr. Harding was the preacher at St. Paul's, East Cleveland, in the morning and at Christ church, Cleveland, in the evening, and Dr. Tuesler spoke at the Cathedral in the morning, and at Emmanuel in the evening. On Monday each of these speakers made a brief address to the Cleveland Clericus at mid-day luncheon in the Cathedral parish house, and in the afternoon in Cathedral Hall, there was a mass meeting of the women of the Auxiliary of the diocese, Bishop Leonard presiding, at which Dr. Tuesler and Bishop Kinsolving made addresses. The offerings and pledges for St. Luke's Hospital, Tokyo, and Brazil were in the neighborhood of \$600. Dr. Tuesler spoke to the St. Barnabas Guild of Nurses in Lakeside Hospital in the evening. On Wednesday evening, the last day of the convention, by invitation of the Church Club of Cleveland, two hundred and ten men from the various parishes of the city met at dinner in Cathedral Hall, at which addresses were made by Dr. Tuesler, on the Possibilities and Influence of St. Luke's Hospital in Tokyo; by the Rev. James McNaughton, of the Congregational Church, on Conditions in Armenia; by the Rev. Dr. Harding, on the Hopeful Outlook for Missions, and by Bishop Kinsolving, on Conditions of the Work, and What is Being Done in Brazil; Bishop Leonard presenting the speakers. At this meeting a resolution was unanimously adopted calling for a simultaneous Every Member Canvass in every parish and mission station in Greater Cleveland in April next, a special committee being appointed, charged with the oversight and direction of the canvass, and authorized to at once commence a campaign of missionary education looking thereto. At the conclusion of the program the two hundred and more men present went to Gray's Armory in a body, where the concluding session of the convention was being held, and were presented by Bishop Leonard to the chairman, and by him to the convention. The closing address to an audience that equaled the attendance at the opening session, one of splendid vision, force and effect, was delivered by Mr. J. Campbell White, the president of the convention. The total number of delegates registered were 2,135, of whom 212 were churchmen.

**St. Andrew's Church, Cleveland:** On Sunday afternoon, December 5th, in the presence of some two thousand people, Bishop Leonard laid the cornerstone of the new St. Andrew's church, Cleveland,

a mission for colored people, the Rev. B. W. Paxton, rector. The local uniformed ranks of Knights of Pythias and Odd Fellows, colored, in regalia and carrying the United States colors, attended, marching to the ground, the officers on horseback, led by a band playing "Onward, Christian Soldiers." The land, located in the center of the colored population of the city, consists of two commodious lots, on which there were three dwellings, one of which has been razed and taken away; another, a large double house, moved to the rear, and being fitted for parish house purposes, and the third retained for rectory, now occupied. The building is to be of perpendicular Gothic style, the material brick, and seating capacity three hundred. The cost will be about \$20,000, and that of the entire property when finished something more than \$30,000, the necessary funds being donated almost entirely by Cleveland churchmen.

#### LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop

#### "Bishop's Day."

On November 9th "Bishop's Day" for the members of the Woman's Auxiliary of the diocese was observed in Trinity church, Covington. An address and administration of the Holy Communion by the Bishop, assisted by Archdeacon Wentworth and the Rev. J. H. Gibbons, the new rector of the parish, preceded the business and conferences of the day. Luncheon was served by the women of the parish, an interesting and beautiful feature of which was a large birthday cake (the day was the anniversary of the Bishop's birth), on which were the Bishop's name and dates and a map of the diocese, with all the parishes, missions and preaching stations marked with pennants.

At noon the Bishop dedicated a beautiful bronze tablet erected in the church to the memory of Mrs. Nell Hood Colville by her husband, Mr. Richard Pretlow Colville. Mrs. Colville had been reared in Trinity parish, and at the time of her death was president of one of the parochial branches of the auxiliary.

#### Dedication of the Cathedral Memorial Chime.

The chime of bells which has been placed in the tower of Christ church Cathedral, Lexington, through a gift of Mrs. Rosa V. J. Rhett, in memory of her mother, Mrs. Rosa Vertner Jeffrey, was dedicated by the Bishop on Thanksgiving Day.

#### MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.  
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

**General Convention Plans:** Twice each month, in St. Louis, the Executive Committee for the General Convention meets at the Mercantile Club to discuss matters which may properly come before it, taking luncheon at the same time. Some of the biggest business men of the city are on the Executive Committee. There is no doubt that every possible arrangement will be perfected for properly receiving and caring for the convention.

**Laymen's Missionary Movement Convention:** The city of St. Louis was greatly stirred by the Laymen's Missionary Movement Convention, which convened here for four days and a Sunday recently. On the program for St. Louis were Bishop Kinsolving, Dr. Reifsnider, of Japan, and Mr. Littell, of China. These from our church, with many men of wide experience and great

spiritual power from other communions, gave us a team which made a profound impression on all who came in contact with it. The Bishop and the Bishop Coadjutor were heartily in favor of the convention and were several times invited to conduct the devotional exercises. A follow-up meeting of the laymen of the Church was called to meet in St. George's church, St. Louis, the night of December 10th.

**Brotherhood of St. Andrew:** On St. Andrew's Day morning, in St. Louis, one hundred men gathered at St. Peter's church at 7 o'clock in the morning for a celebration of the Holy Communion. The Bishop of the diocese was the celebrant. After the service, breakfast was served in the parish house of St. Peter's. At night in St. Peter's parish house a bountiful supper was served to over a hundred men, and a meeting, under the auspices of St. Andrew's Brotherhood, followed. Mr. W. B. Knight reported for the Los Angeles Brotherhood Convention. Judge Thomas C. Hennings spoke on the work of the Juvenile Court, and Rev. R. D. Putney, of Kirksville, spoke on the Big Brother Movement.

**The Men's Club of St. Alban's Mission, St. Louis,** have resolved to raise the sum of \$2,000, if possible, before the first of January, to pay off the debt on the basement of the proposed new church. A Kermes Extraordinary was held under the auspices of the club, December 7th-9th, and a campaign has been inaugurated to enlist every individual in the work of paying off the debt. St. Alban's is a chapel of the Cathedral parish, the minister in charge being the Rev. D. J. Gallagher.

#### Other Items of Interest.

On the night of Tuesday, November 23rd, the Church Club of the diocese gave a delightful reception at the Plants' Hotel, St. Louis, for Bishop and Mrs. Johnson, who were married in Connecticut the last of June. Dinner was served, and an address was made by the Rt. Rev. Theodore P. Thurston, of Eastern Oklahoma, to which a response was made by Bishop Johnson. Dean Brennan, of Sioux Falls, S. D., also made a short address. Bishop Tuttle acted as toastmaster. The reception was largely attended, not only by people of the city, but also by many men and women from the rural parishes and missions.

On December 3rd, at the City Club, the Church Club gave a luncheon in honor of Bishop Kinsolving, of Brazil, the Rev. Dr. Reifsnider, of Japan, and the Rev. S. Harrington, of China.

The Rev. S. H. Littell, of Hankow, China, spent Sunday, December 6th, in St. Louis, and made addresses at several of the churches. He also addressed the Clericus at its regular Monday morning meeting. The next meeting of the Clericus will take up the discussion of work among our colored brethren, and will be led by Rev. C. M. C. Mason, rector of All Saints church, St. Louis.

The Bishop of the diocese has recently held a mission of a week at St. James church, Macon, the Rev. H. B. Smith, rector.

Some of the parishioners of St. Peter's, St. Louis, have recently presented the rector, Rev. Z. B. Phillips, D. D., with a beautiful new Cadillac automobile.

Several of the parishes of the diocese have planned to carry on an Every Member Canvass in January for parish support and missions. And in several parishes such a canvass has already been made with very satisfactory results.



# Christianity and the Community

Thy Kingdom Come on Earth

We have received from the Rev. Thomas J. Bigham, secretary of the Synod of the Province of Washington, the following copy of the report of the Social Service Commission of the province, which has just now become available for publication:

The Social Service Commission of the Province of Washington was duly organized in Pittsburgh, Pennsylvania, on November 19, 1914, by the election of the Rt. Rev. James H. Darlington, D. D., as chairman; the Rev. Frederick M. Kirkus as secretary and Mrs. John C. Boyd, of Washington, D. C., as treasurer. Mrs. Boyd declined the office, and at a subsequent meeting, Mr. Henry Bonnell, of Philadelphia, was elected treasurer.

Since the date of organization, the commission has held four meetings, as follows: On February 8, 1915, in Harrisburg, Pennsylvania; on April 27th, in Baltimore, Maryland; on September 28th, in Philadelphia, and on November 16th, in Richmond, Virginia. That the members of the commission have seriously regarded their responsibility is attested by the fact that six of the eleven members have attended every meeting held between the two sessions of the Synod, three have attended two meetings, one has attended one meeting, and only one of the eleven has failed to attend any meeting. The members have traveled 5,694 miles at their own expense in order to be present, besides devoting considerable time to the business of the commission.

In the ninth ordinance of the Province of Washington, this commission is instructed to "work in co-operation with the Joint Commission on Social Service, and with the Diocesan Commissions on Social Service."

In pursuance of the first of these instructions, the executive secretary of the Joint Commission was invited to attend our first meeting, held in Harrisburg, and to inform us as to the methods of organization adopted by other provincial boards and commissions on social service. At the meeting held in Philadelphia also, there was present a member of the Joint Commission, Mr. John M. Glenn, of New York. This commission has distributed to all the Diocesan Commissions a Questionnaire furnished by the Joint Commission with a view to ascertaining the scope and character of their diocesan activities; and has furnished the executive secretary with such information as was available concerning the work of the Provincial Commission itself.

The executive secretary strongly urged upon your commission the importance of appointing a provincial field secretary to devote all his time to the furtherance of social service activities within the province. Your commission carefully considered the suggestion, but deemed it inadvisable to assume this grave responsibility at so early a stage in their existence, and without the express sanction and support of the Provincial Synod.

Complying with the second requirement of Ordinance IX, your commission has endeavored in every possible way to keep in touch with the social service provisions and activities of the various dioceses included within the province.

Eleven of the twelve dioceses have Social Service Commissions duly organized. At the time of the Philadel-

phia meeting (September 28th) reports had been received concerning the work of every one of these commissions.

The large cities within the province naturally furnish the most specific data in connection with this work, and notably among them the cities of Philadelphia and Washington. In Philadelphia there are splendid examples of rescue missions and neighborhood work of a most effective sort; in Washington the commission is responsible for the Satterlee House, established with a view to the regeneration of one of the most degraded negro residential sections in the District of Columbia; in Lancaster, Pa., the leader in a phenomenally successful campaign against vice is the rector of one of the leading Episcopal churches; in Richmond, Va., the president of the Virginia Hygiene Association is a clergyman of our Church; in Baltimore one of our representative laymen is a well known leader in the Maryland anti-saloon movement; in Pittsburgh the commission has been active in furthering the suppression of obscene literature, and in promoting State legislation concerning child labor, local option, moving picture censorship and the like; in Washington, fortnightly conferences are regularly organized for education along social service lines. These are specific instances which indicate the character of the diocesan reports. Most of the commissions have been measurably active in furthering social service legislation; several report the passing of resolutions in diocesan conventions approving civic measures relating to temperance, child labor regulation, shorter working hours for women, improved marriage laws and other important reform movements. Much parochial activity, formerly designated as "institutional work," has been re-classified as social service, in order to bring the parishes into line with this modern movement in the churches.

The small dioceses within the province—and also those larger ones whose work is chiefly in the rural districts—report nothing specific accomplished under this head. One Bishop of wide experience and unwavering devotion, characteristically writes: "There is no social service here save of the old sort, and no prospect of any other;" and the saving clause of that brief report may well furnish food for reflection on the part of those who are disposed to forget that the Christian Church has been a powerful agency for social service for about nineteen centuries. It is probably true in all these dioceses, as it is certainly true in some of them, that every social service movement of importance during the past ten years has been chiefly fostered and furthered by good citizens of the community who are loyal members of our own or other Churches. In small communities especially it is true that they can work more effectively in their civic capacity than they could as representatives of the Churches. Christian principle is the very essence of these movements for social betterment and economic justice; but the mere suspicion of sectarian bias might very easily prove to be destructive of them.

At every meeting of your commission the diocese in which the meeting was held has been represented by some member of its commission. In Baltimore the majority of the Maryland Commission were present; and in Philadelphia not only was there a large contingent from the Pennsylvania commission, but

also a representative of every diocese within the province excepting Virginia, Erie, Pittsburgh and Easton. The visitors were in all cases invited to participate in the proceedings, and to take part in the debates.

The Maryland Commission reported their intention of soon employing a diocesan field secretary of social service, and strongly urged your commission to encourage such action on the part of other dioceses. The matter was carefully discussed, and a committee appointed to inquire concerning the result of such action in places where the experiment has been tried. It was ascertained by that committee that Long Island and Newark are the only dioceses employing field secretaries, and the reports from each of those sources gave interesting evidence of the potential usefulness of such an agency where the nature and extent of the field make it advisable and practicable.

Your commission has restricted its activities during this first year of its existence, to the very narrow channels expressly conforming to your instructions as to its functions and methods. It has endeavored to formulate its relation to the Joint Commission and to the various Diocesan Commissions, and has reached the conclusion that its relation to the former implies the respectful reception and consideration of all general suggestions emanating from the Joint Commission, with freedom as to the adoption or adaptation of such suggestions in accordance with the conditions prevailing within the province. And especially is it the function of this commission to use its best efforts to induce the various dioceses within the province to study the social needs of their several communities, and to the best of their ability to engage in every good movement that may be devised for the social betterment and moral uplift of the people. In order that the Provincial Commission may be more closely linked with the various Diocesan Commissions, we respectfully suggest that it is advisable that the members of your commission be appointed to ex officio membership in their respective Diocesan Commissions.

The importance of self-education along social service lines has been keenly felt by your commission, and to this end our chairman has appointed various committees to study and present the social and industrial conditions existing within the province. Already several admirable and instructive papers have been prepared and delivered before the commission, viz., by the Rev. Robert Johnston, on Mining Conditions Within the Province; by Mr. Severn P. Ker, on Industrial Corporations and their relations to Labor; by Mr. Henry Bonnell on The Negro Problem, and by the Rev. W. J. D. Thomas on The Immigration Problem. Others have been appointed to prepare papers on the Liquor Problem, Health and Housing Conditions, White Slavery and the Social Evil and Agricultural and Rural Conditions Within the Province.

The result of this experiment has been highly appreciated by those who have been privileged to hear the papers so far prepared and delivered.

The importance of this plan for the education of our various social service agencies is urged upon the consideration of the dioceses comprising this province. It would be hard to decide which is most destructive of the social welfare of any community: a complete inactivity on the part of its best citizens, or the misdirected enthusiasms of committees and individuals, urgently bent on doing good, but disqualified by ignorance for dealing wisely with the particular problems they are confronting.

(Continued on page 24.)



# Church Knowledge and Nurture

## CHRISTMAS GIFTS.

**Spruce trees** were beginning to crowd the markets—holly ornament the farmer's wagons, when a seven year old girl followed the grocer's wagons hoping to secure a fallen branch for her own Christmas tree. Successful at last, her twig was like a cedar of Lebanon in her eyes. Fast ran cold feet over city streets and up three flights of stairs. "Good," she cried, entering the empty room. "Mama is not home from work yet." So the twig was planted in the base of a broken tea-pot, saved for the purpose. A tiny flag, taken from between the leaves of her one treasure, her New Testament, was tied on the tree, and the book laid close to it. A stub of a candle was put behind it and lighted, and then the tiny maiden was ready to admire with a happy heart, her very own Christmas tree, and wonder how mother would like it too. Such a bare little home! But the candle's rays grew brighter as the bright eyes watched it burn, till a glory of which the child was unconscious filled the room.

The **White Christmas** is well understood now, so many Sunday-schools celebrate it every year. But it is not so new as some may suppose. In the Sunday-School Times of January 24, 1891, the superintendent of the Walnut Street Presbyterian Sunday-school of Philadelphia, describes the experiences of that school, beginning the custom of **giving** at Christmas, since the year 1881. Two points Mr. S. B. Huey emphasized: (1) The school would not go back to the old way of only receiving gifts at this season. More substantial gifts have taken the place of earlier kinds, as the needs of the neighborhood have been better known. Classes have been encouraged to choose those whom they will help, as well as with what they will help—a dinner, or clothing, or books or toys. (2) Never has the superintendent heard that any offence was given, or aught but Christmas joy brought to the receiver."

**Christmas Gifts** a year ago went in many instances to Belgian children. We have no means of knowing exactly, but the Lynorta sailing from Norfolk the first week in the new year, laden with supplies of all sorts from Virginia, must have carried many Sunday-school boxes of good and useful things gathered at Christmas services of goodwill to men. We hear of needs across the water just as great this year. There must be hundreds of children, if not thousands, whose hearts were made glad last winter with various gifts from unknown American friends, refugees now in various homes and places. How many of these holding in their hands yet last year's gift, are asking themselves: "Will another gift come to me this year?" How many in Serbia or Poland now, who heard of last year's kindness, are wondering if there will be anything sent this season for them? How many, even in the land of Kris Kringle, or of the tree and the Christ child, may be doubting if there be a tree for them this time; and wondering if any ship will be allowed to pass the blockade and bring them an American gift? Or in our own land are there none who heard of, maybe took part in

this "White Christmas" last year, who this year will know no peculiar joy of the receiver, unless other children discover that it "is more blessed to give?" Will Sunday-school superintendents, planning with their teachers for a Christmas service, consider? Will these allow the children a choice, and a chance to become givers?

The morality of the Santa Myth concerns many parents at this season. Let the Editor of the Sunday-School Times advise here. He once answered this question:

Our household is full of bright little children, and the Christmas spirit has gotten hold of the youngsters already. The other day little Margaret, who is only three years old, asked me, "Mother, who is Santa Claus? Is he a really Santa Claus?" I couldn't at the moment decide what to say. The other children never have asked me. I laughed, and said I would let her know about him sometime. What would you tell a little tot like that about Santa Claus?

You must play with rather than upon the children. This is the principle. Beyond this no hard and fast rule of detail can be given,—except that you must feel your way along. This for the reason that so much depends on temperament and associations. Now here are really two questions: the first grows out of the innate desire for knowledge; the second implies a doubt, and doubts always come through outside influences. But treating the two as one inquiry, why has the child asked the question? If you know, so much the better. If not, and in any case, the flat falsehood is wrong. The child does not need to be deceived in order to enjoy the play world. If you enter that world with him, he would just as lief have papa play Santa Claus as have a literal Santa Claus, if there were such a thing. So when the questioning comes, enter into the play with inspiring anticipation. Put on the child's vivacity with winks and pucksy capers. The play spirit will accept any Santa Claus as it will accept a hobby horse without prosaic lying. Two little sisters were together one day. The elder said, "Oh say, Dorothy, let's play we're sisters and we're going to aunt's to dinner," etc. The fact that they were sisters did not affect the fact that they would play they were sisters. The two words were distinct. And it would have been the same if they had not really been sisters. But in order to play sisters they did not have to be told that they were or were not sisters. No flat deception was necessary. So papa or Uncle John can play Santa with just as good results as if he were a real Santa, and without doing violence to veracity. You can take an average child to the window, and he will see the reindeer with you; he will accept your pounding the chimney, if necessary, as the noise of Santa Claus's boots on the roof. If he says "That's only you," don't reason on it, but go right ahead with the play until you are both thoroughly in touch, in frank, mutual make-believe. The mere personality of Santa is a small matter compared with the spirit that grows out of the play. This is the main thing; the clothing of the spirit is open make-believe. Under no circumstances let a very young child be frightened by an overpowering illusion.

## NOTES.

Dora W. Davis, writing for The Christian Work claims that in the city of New York there are at least 600,000 children of public school age who are not in the Sunday-school.

"It was in 1901 that Rev. R. G. Boville started in New York City daily vacation Bible schools. The first year he had five. It was in 1907 that he inaugurated national plans. That year he had nineteen schools. He has just made a report to the directors of the National Vacation Bible Schools Association for 1915, showing 348 schools this year in over seventy cities and centers in the United States and Canada. These 348 schools had in them 77,502 children of all creeds and races."—Zion's Herald.

Miss Martha E. Robinson, Superintendent of the Rural School Department of the Pennsylvania State Sunday School Association, in an article in The Assembly Herald says:

"The matter of roads is one that vitally affects every Sunday-school. Three Pennsylvania Sunday-schools have demonstrated what can be done in this matter: One elected a supervisor of intelligence and ability, another planned a meeting which resulted in a permanent Good Roads Association for the entire township, a third contributed over seven hundred dollars in labor and teams to the roads in its vicinity on Good Roads Day."

The pastor of a country church, belonging to the Lexington Presbytery, Virginia, writes for The Assembly Herald, regarding Sunday-school work:

"The bounds of the congregation have been surveyed and Sunday-schools planted so no child will be beyond walking distance of a Bible school. So in our congregation we have five outpost Sunday-schools in addition to the main one at the church.

"Our elders believe in thorough Biblical and catechetical instruction as well as a sound gospel from a sound ministry."

**Social Sunday-school** work has been unknown even where there were schools in South America, where the higher education of women is not considered. A Miss Estella Long in Montevideo, Uruguay, organized recently a teacher training class, and found the girls most eager to come and learn. A Cradle Roll was also organized, each member being expected to enroll ten babies in the homes of her friends. A sewing guild provides clothing for poor scholars. Miss Long hopes the Sunday-school will prove a great evangelizing agency in the land.—The New Century.

## How Much Owest Thou?

The path made smooth beneath thy feet,  
The way made plain before thy face,  
He brings thy soul, with patience sweet,  
Unto His love's appointed place.  
And how much owest thou?

The thing thou could'st not be, He is;  
The goal thou could'st not, He has won  
About thee throng His ministers,  
Before thee shine the lights of home.  
And how much owest thou?

Yet thousands wander, far from light;  
Poor sheep look up, and are not fed  
His loved ones perish in the night—  
Thy brothers faint for lack of bread.  
Then how much owest thou?

—Selected.



# Family Department

## The Path in the Sky.

The woods were dark and the night was black,  
And only an owl could see the track;  
Yet the cheery driver made his way  
Through the great pine woods as if it were day.

I asked him, "How do you manage to see?  
The road and the forest are one to me."  
"To me as well," he replied, "and I  
Can only drive my the path in the sky."

I looked above, where the treetops tall  
Rose from the road like an ebon wall,  
And lo! a beautiful starry lane  
Wound as the road wound and made it plain.

And since, when the path of my life is drear

And all is blackness and doubt and fear,  
When the horrors of midnight are here below,

And I see not a step of the way to go,  
And walk on earth by the path in the sky.

Then, ah! then I can look on high.

—Anonymous.

## The Missionary Hen.

Mrs. Wilson walked slowly home from church, shoulders bent a trifle more than usual, under the worn, old-fashioned coat, and eyes downcast. Annie May skipped along beside her mother, holding her hand and chattering happily; but Mrs. Wilson paid little heed to the child. Her thoughts were busy with the sermon she had just heard.

It had been a missionary sermon, a subject in which Mrs. Wilson had been interested from her earliest recollection. But something the pastor had said was troubling her. She recalled his exact words: "Each one of you, who has received the healing of the blood of Christ ought to give something, large or small, according to the ability of each, to carry the gospel to other lands."

Mrs. Wilson had heard many missionary sermons, and probably this same thought had been preached in her hearing many times, but for some reason it had never before gone home to her as it had to-day. Heretofore she had felt sorry, and a little ashamed that she had nothing to give, but she had always accepted the situation as inevitable. Her husband, who was not a Christian, seeming rather to have an aversion to everything connected with religion, had always been a poor manager, so that they never got on well financially. He believed that women had no need for money, and allowed very little to pass through his wife's hands, requiring a strict account of the little she was permitted to spend.

To-day, however, the determination to try to earn something herself, which she might spend as she chose, was forming in her heart. But how could she do it? The case looked almost hopeless, when she thought of all the duties which seemed to fill every minute of her time, as the mother of six small children, and the one upon whom the whole burden of the household work fell.

As they came in sight of their gate, Annie May ran on before, leaving her mother to follow more slowly. The air

was sweet with the breath of spring, scented, as it was, with the perfume of the blue violets which she had set out along the front walk the fall she had come to the little house as a bride, and the peace and quiet of a village Sunday was restful and soothing.

The stillness was broken by the harsh cackling of a hen. Annie May darted off in the direction from which the sound came. Presently she came flying back to her mother.

"Mother!" she cried, excitedly. "I've found the brown hen's nest, and it has ten eggs in it. She's been laying down under the pile of lumber by the stable."

At the child's words an idea came to Mrs. Wilson. Here was something she might give. The brown hen had always stolen her nest, and they had never before had the benefit of her eggs. She would give her eggs to missions.

The more she thought of it the more the plan pleased her.

"I'll keep her eggs separate and give them every one to missions. She shall be my missionary hen," she said.

Annie May, who had always been much with her mother, was the only one she told about her plan.

"You must be sure to tell no one about it," she cautioned.

"Why, it's a real secret!" bubbled Annie May. "Of course I won't tell. I know how to keep a secret. And this is a dandy one. Nobody will guess about it, ever. And nobody will know about it but just us."

"That's all," answered her mother.

Every day Annie May went to the nest of the brown hen—Little Miss they named her, abbreviating it from Little Missions, and every day she brought an egg to lay beside the others in the "missionary bucket."

"Why, she lays better than any other hen I've got," said Mrs. Wilson. Then the thought came to her, "Maybe it is God making her lay well, so I can have something to give to missions. If He cares about every sparrow that dies, and takes the trouble to count how many hairs there are in our heads, he'll be interested in how many eggs my missionary hen lays."

Every time the eggs in the little bucket reached the number of twelve, Annie May would carry them down to the grocery store on the corner and sell them. The money which they brought Mrs. Wilson invariably placed in a little sack which she had made for the purpose.

It was wonderful how the brown hen continued to lay, so the money in the sack was added to steadily. Mrs. Wilson's heart swelled with happiness, and much of the time that she was busy about her work, her thoughts were with her offering. Somehow, the tasks did not seem so burdensome as they had formerly seemed, now that she had something pleasant to think about and plan for, and she formed the habit of throwing back her shoulders and breathing deep of the pure spring air whenever her work took her out of doors, while a feeling of thankfulness to God for all the simple, every-day blessings, would surge through her heart. Indeed, Mrs. Wilson began to seem like a new woman. Even her husband noticed it, and remarked one day, as she sat opposite him at the dinner table:

"Why, I believe you're gettin' younger instead of older, Mary. You're got more pink in your cheeks than I've seen there in many a day."

At this unwonted praise, she flushed with pleasure, which made her look younger still.

Together she and Annie May would count over the money in the sack and talk about the cause for which it was to be used.

"Why, I didn't think there was anybody didn't know about God," Annie May had said in surprise. "Who do they think made them?"

This question her mother could not answer.

"I must borrow some books on missions and let you read them out loud to me while I sew," she said. "Mrs. Henderson has a lot of them, and she said she would be glad to lend them to anyone who wanted to read them."

This they did, and both Mrs. Wilson and Annie May became intensely interested in reading them.

One day Annie May came in with a downcast look on her face. "Little Miss" is singing this morning. She'll go to setting soon and there won't be any more eggs for a long time," she said to Mrs. Wilson.

But her mother nodded her head mysteriously. "Just you wait," she said.

Sure enough, in a few days Little Miss went to setting. Three days Mrs. Wilson waited, and when the little hen continued to sit faithfully upon her nest, she told Annie May to come with her, and taking the missionary bucket in one hand and an old apron in the other, she went out to the brown hen's nest.

"Oh, are you going to set her!" cried Annie May, excitedly, when her mother opened the bucket and disclosed fifteen white eggs within.

"Yes," nodded Mrs. Wilson; "I've saved up fifteen of her eggs, and I'm going to see if I can't raise some missionary fryers."

Never was a hen watched more closely than was Little Miss for the three weeks while she was on the eggs, but she seemed as interested in having a good hatch as were Mrs. Wilson and Annie May, for she gave the eggs not the least opportunity of becoming chilled, leaving the nest only a few minutes when it was necessary for her to eat or drink. And on the twenty-first day every single egg hatched! How happy and proud Mrs. Wilson and Annie May were over the fifteen lovely, downy, chirping chicks!

With the utmost care they watched and tended and fed the little brood, until they were ready for the market, and then, words could not express their happiness over the substantial sum which was added to the missionary fund. And when the time came to make the offering, Mrs. Wilson realized more fully than she had ever done before how much more blessed it is to give than it is to receive.

How long Little Miss lived, and how much she earned for the cause to which she was dedicated, is another story; as is also how Annie May, after she was grown to womanhood, went to a far-off country to give her life to the work of missions. But the number of eggs Little Miss laid, and the number of chickens she raised was phenomenal, while Annie May, when she was asked what one thing in her life had most influenced her to become a missionary invariably answered, with a smile, "Little Miss," and went on to tell the story of the missionary hen.—E. M. Garrott, in New Department Magazine.



**Sacrifice.**

Is sacrifice so hard a thing?  
We give a useless seed  
To God's kind care, and, lo, we reap  
A harvest for our need.

We give a scanty draught to one  
Who faints beside the way;  
There flows a fountain for our thirst  
Some weary, woesome day.

We give a little flower of love  
To light a darkened room,  
And, lo! our gardens overflow  
With beauty and with bloom.

Ah! sacrifice is but a door  
To dwellings of delight,  
And selfishness the subtle key  
That locks our joy from sight.  
—Canadian Churchman.

**Preparedness For Opportunity.**

On every hand are people sighing for opportunities, when opportunities are crowding the atmosphere around them. The opportunities are infinite and golden, but the eye for them is lacking. Yet many times sight is caught of passing opportunities only to chagrin. Few are prepared for exceptional opportunities. When gold mines are emptied upon them, they are overwhelmed. When earth opens to them her gems, they are dazzled and powerless to move. When heaven throws wide her windows, the people fall to the ground.

Nearly every day I hear men calling for places, when there are more places than occupants. On every hand are boys and men seeking employers in places where employers are anxiously seeking employes. The multitudes are not fitted for positions of special responsibility and reward.

The main reason for lack of preparation is not lack of facility. I have seen thousands fretting over lack of advantages, where a small minority of their fellows, similarly situated, have mounted to fame and usefulness. Hugh Miller's shop was like any other blacksmith's shop, but the other blacksmiths' shops did not have Hugh Millers in them to become renowned. Lincoln's maul and wedge were like those of other rail splitters, but other mauls and wedges were not handled by Lincolns. Alexander Stephens' invalidism was like the invalidism of thousands of other sufferers, but not every invalid's chair is wheeled by a Stephens. St. Paul's poverty was like other poor men's poverty, but other poverty has been endured without Pauls.

There are two grand reasons for this lack of preparation. One is that young people fail to realize the necessity of qualifying themselves before they see their opportunities; the other is that they are indisposed to make the needed effort. The latter may be the result either of impatience or old-fashioned laziness. Preparation requires time, and it costs effort. The way of success is always the way of toil and sacrifice. Because young people are not willing to pay the price of success, the world is full of old people moaning in failure. A young man was given a foreign appointment of trust and with a large salary. The quiet New England village was agog about it. How could such a thing have happened? The young man said: "It came to me." But a puzzled old gentleman made reply: "How? Such things do not fall from the sky. Did you not apply for it or scheme for it in any way?" "No, I did nothing but study." "Had influential friends?"

# ROYAL BAKING POWDER

**Absolutely Pure**

**No Alum—No Phosphate**

"No, my friends are simple people." "Then how did you, of all persons, get the position with such a salary and opportunity?" The young man replied: "An agent of the firm asked the principal of the scientific school where I have been studying to give him the name of the student who he considered had the best preparation for such a place. Then the agent came to me and said: 'You have the preparation for a place I am about to offer you.' I suppose I was given the place because he thought I had the preparation for it. I have been a hard student for years and have tried to prepare myself for useful work."

So usually God's providence waits on preparation. In due time, somehow, often in strange ways, for one doing his best where he is, will come a clearly indicating providence to one's life work.

People are suffering because they lack preparation for business. Business enterprises are suffering because people are not qualified. But, more than business, churches are suffering for lack of skilled workers; and because the

churches languish, men, women and children are wailing throughout the continents and mingling briny tears with the salt of the seas.

Then let our readers at once set about preparing themselves physically, intellectually, morally and spiritually for what earth may upheave or heaven may empty. "The man of God" should "be thoroughly furnished for every good work" and "instant in season and out of season."—Christian Advocate.

**Mamma's Christmas Gift.**

"Mamma," said Billy, "what do you want for Christmas?"

"Dear me," said Billy's mamma, "I don't know of a single thing I want."

"But you must want things," said Billy. "You must—it's a sort of game. It doesn't matter whether you really want the things or not."

"Oh, I didn't understand," said mamma, entering into the game. "Well, then, let me see. I should like a diamond pin."

**TO THE CHURCH PEOPLE.**

At Black Mountain, N. C., a point on the Southern Railway, sixteen miles east of Asheville, there is now located north of the station the Headquarters of the Presbyterians of the South: On the south, the Headquarters of the Y. M. C. A., the Y. W. C. A., and the Young People's Student Movement: On the east, Headquarters of the Baptists of the South: On the west, the Methodist Colony Company. All these places are within a radius of about three miles of Black Mountain.

These great religious organizations are now building Hotel, Summer Cottages, Auditoriums and Roads, a place where they can get together in the summer and discuss matters of general interest to their several churches.

Mrs. Florence Weatherly, a prominent Church woman of Birmingham, Alabama, has given to the Church 214 acres of land in a beautiful cove on the northwest side of the North Fork of the Swannanoa river to be developed as a summer playground for the Church people, and to this Mr. Berry Burnett, of Buncombe county, N. C., has added twenty-five acres, all a free gift. On this property we will build auditorium, hotel, lake and golf links, and here the Church people can meet and know each other better. This property is located about three miles northwest of Black Mountain.

We want you to join us in this great project for the Church and purchase one or more lots. The proceeds from the sale of the lots will be spent in developing the property, and for no other purpose, the gift of property being conditioned on the spending of all the proceeds from the sale of lots upon the developing and beautifying of the property.

If you could go to Black Mountain and see what these great organizations are doing for their churches you would not hesitate to assist us in this movement.

It will be a comfort for you to have some place where your family can spend the hot summer months in the mountains with church people assembled from all parts of the country.

JUNIUS M. HORNER,

Bishop of Asheville.

Asheville, N. C., August 25, 1915.

**A Suitable Name Desired.**

To the person who furnishes the best adapted name for the place, as decided by the directors, we will give a lot 50x150, in a good location.

We appreciate the interest shown by the Church people in the very large number of letters received from different parts of the country suggesting names. We have decided to place these names before the directors the first week in January and will receive suggestions until that date. Each person may send in as many names as they desire.

Address all communications to

THE CHURCH ASSOCIATION.

Room 51, American National Bank Building, Asheville, N. C.



"And what else?" said Billy. "You must want more."

"I want a long sealskin ulster."

"Say something else—say lots of things."

"I want a new carriage, and a lace collar, and some curtains for baby's room."

"Mamma," said Billy, coming close to her side and speaking earnestly, "don't you want a card like that one I painted this morning?"

"Oh, dear, yes," said mamma, quickly; "I should love to have a beautiful card like those you paint."

Billy went to the window and looked out at the snow and the sparrows, hopping on the walk which ran down to the street.

After a minute or two he came to mamma's side again: "Mamma," he said, very solemnly, "I won't say which, 'cause I don't want to spoil your surprise, but one of those things you told me you want you're surely going to get for Christmas."

Mamma leaned over and kissed the bright little face, and said softly: "I do wonder which it will be."—St. Nicholas.

### Missionary Hymn.

#### I.

Great Jehovah, King of Glory,  
Lord of multitudes unknown,  
Let redemption's song and story  
Draw the nations to Thy Throne;  
Fill the earth with peace and blessing,  
Knowledge of Thy power and love,  
Till the world, Thy Christ confessing,  
Homeward turn and heavenward move.

#### II.

Where the peaks of glistening mountain  
Flash the morn to vales below,  
Where the forest, field and fountain  
Mingle in the sunset glow,  
'Neath the light of starry splendor,  
Mid the rays of tropic light,  
Bid the nations rise and render  
Praise an homage to Thy might.

#### III.

Men of Go, the call is sounding,  
Heed it ye to whom Christ came;  
Men of Go, with grace abounding,  
Speed the cross in Jesus' name.  
Wave on high its blazing banner,  
Hold it with unfaltering hand,  
And with glad and high hosanna  
Plant the cross in every land.

#### IV.

Rise, ye women, 'tis the Master  
Bids you rise from couch of ease,  
Speed His message, speed it faster,  
Over heathen lands and seas;  
Let the King's all-glorious daughter,  
Robed in raiment wrought in gold,  
Tell how Christ had died and brought her  
Safe and saved within His fold.

#### V.

Bare Thine arm, Jehovah, bare it,  
Gird Thy sword upon Thy thigh,  
Speak until the nations hear it,  
Man's redemption draweth nigh.  
See the Son of God, all glorious,  
Shields them with His word of flame,  
Comes to them with hosts victorious  
Calling on His holy name.

#### VI.

Great Jehovah! God of Glory,  
Lo, the isles await Thy grace,  
Nations, newly-born, are waiting  
For the shining of Thy face;  
Let the song of every nation,  
Song of songs which men shall raise,  
Be of Christ, the world's salvation,  
Christ whom all the world shall praise!

—B. W. R. Taylor.

## For the Young Folks

For the Southern Churchman.  
**A Christmas Thought.**

Helen Elizabeth Coolidge.

"A Merry Christmas," little folk,  
I wish you from my heart;  
In all the jolliest of times  
I hope you'll have a part;  
And yet, there is another thing  
That I have wished for you:  
I hope you'll make some other child  
Have Christmas merry too.

Now, think a minute, is there not  
Some little girl or boy  
Who never sees a Santa Claus,  
A turkey, or a toy?  
And couldn't you some pennies spare,  
And ask your friends for more,  
Then, play that you are good St. Nick  
A-knocking at their door?

Just think how happy you could make  
The holy Christmas Day,  
For love of that dear little Babe,  
Who, in a manger, lay;  
And I am sure that He will see  
Each loving deed you do;  
That, giving joy to some one else,  
You'll find full measure too.

For the Southern Churchman.

**The Enemies' Christmas.**

Frances Harmer.

### PART ONE.

"Oh, poor Marjorie!"  
"Poor Majorie, indeed!"  
"Well," said Julia Goodrich, with a quizzical smile in her thoughtful eyes, "I'm inclined to say 'poor Miss Winter.'"

For the astounding fact had just been conveyed to them that Majorie Manning, the most popular girl in the school, had just heard of the impossibility of her going home—back to Virginia from her New York School—for the Christmas holidays. A small brother had developed whooping cough. And her parents had also written that they wished her to accept no invitations, either.

"They're so old-fashioned," said one girl, "they don't want her to be in any homes they don't know!"

"And so poor, poor, Poor Marjorie must spend her Christmas in school," said another, "and with—Miss—Winter!"

Now, Miss Winter was the mathematics teacher. Majorie hated mathematics, and did not take any trouble over problems. Miss Winter was a stern, though enthusiastic teacher, and could not tolerate laziness. Therefore, there had been open war between them, and Marjorie had in vain begged for the parental permission to give up mathematics. The principal, Mrs. Carter, had frequently begged Miss Winter to have patience with the girl, who might, as she put it, "find herself," later. But Miss Winter's stock of patience was limited, and Marjorie and she had fully known the meaning of "strained relations," ever since the last test, where the pupil had scored something like forty-three per cent, and the teacher had declared that there was not a problem she could not have mastered had she chosen to try.

And now these two were to spend their Christmas together! Only the cook, and a small housemaid would remain at home. Every pupil (except Marjorie) every teacher (except Miss Winter) and even the principal had planned Christmas somewhere else.

Marjorie came into the room as the girls were talking.

"Oh, Marjorie!"

"It's a shame!"

"It's hard lines!"

"I'm so sorry for you, poor Marjorie!"

"Well," answered Marjorie, quite unaware that she was quoting Julia, "I'm inclined to say 'poor Miss Winter.'"

They looked at her enquiringly.

"I won't speak to her," went on Marjorie—she was a very pretty girl, with soft brown hair, and very bright brown eyes, set in a fair, dimpled face, "I will not! And I'm going to ask Mrs. Carter if I can have my meals alone!"

Julia laughed right out.

"She'll say 'no,' and read you a lecture into the bargain," she warned the angry little girl, "besides, Marjorie, that's unjust, Miss Winter can't be held responsible for your brother's whooping cough!"

"She can be held responsible for being what she is," said illogical Marjorie—but who is logical when she is angry? "and for making me hate the very thought of spending the holidays with her. I'd have loved two weeks with Miss Green, and Mademoiselle. Well, she won't be bothered much with me, she can take what comfort she likes out of that."

"I don't suppose she burst into tears of joy when she heard you were to stay," said Julia, dryly, "she has her point of view, Marjorie, dear, after all, and from that you're a —"

Marjorie never was to know Julia's conception of Miss Winter's point of view. A maid came in to say the taxis were at the door, and after a whirlwind of farewells, Marjorie was left alone.

The teachers, and Mrs. Carter herself, went off a little later. Even the majority of the servants went, too, and Marjorie retired to her own room—where the beds of her two room-mates looked so forlorn, with blankets folded over slip-less pillows, and bare mattresses showing their striped covers.

From four o'clock to five: from five o'clock to six, she either sat and sobbed or paced up and down, or threw herself full length, now on one bed, now on another. (At least, she wasn't "skimped" for beds!)

"Supper, Miss Marjorie!"

The little housemaid had knocked twice, but in vain. Now, she opened the door and put her head in. Her face was shining with soap and happiness, for Cook had given her the evening off and she was going home.

"I don't wish for any supper, Carry," said Marjorie, with great dignity, "please ask Miss Winter to excuse me, and say I am going to bed."

"Yes, Miss Marjorie."

Marjorie hated Carry for the undiminished cheerfulness of her tone. Moreover, as the little maid shut the door, she began to realize that she was exceedingly hungry. Her bad news had come just before lunch.

She touched the button that flooded



the room with light. She began to undress, and had brushed and braided her hair and put on her wrapper, when there came a second knock at the door.

"What is it?" she asked.

"Miss Winter said she'd excuse you with pleasure, Miss, but that you'd better have your supper. Please open the door. My hands is both took up with the tray."

Marjorie fought a hard battle for a moment, between pride and hunger. How dignified to send the tray away; but, on the other hand, what might not be on it. Hunger conquered, and she opened the door.

Carry staggered in, and put the tray on a table, near the radiator. It contained a glass of hot milk, two covered dishes, cup, saucer, two forks, two spoons, one knife, two plates, pepper, salt, sugar and cream, besides rolls, butter, and a small dish of preserved peaches.

"Want 'nuthing' else?" asked Carry, genially.

"No, thank you, Carry. Wait a minute," Marjorie, still with dignity, handed her fifty cents. "I wish you a merry Christmas."

"Thank you, Miss Marjorie. Same to you," said Carry and was gone. Marjorie lifted the covers, full of curiosity. One contained a poached egg, the other hot creamed potatoes. On the whole, it was a very satisfactory supper, and she wondered who had remembered that she liked hot milk?

She drew a low chair to the table, and ate and drank with the satisfaction that healthy youth must feel when partaking of good food after a ten hour fast. But, hardly had she concluded her repast when there came a knock at the door.

"Come in," she called out, thinking Carry had come for the tray.

But it was not Carry. It was Miss Winter herself! She was tall, and rather thin and dark. The girls who liked her said she was handsome, and that her eyes were lovely, and her face very intellectual. But Marjorie did not love her at all.

"If you feel any better after your supper—and I am sure you must have needed something—and would like to go out, I am going down town to see the Municipal Christmas tree, and shall be very glad to have you for company."

"Oh," began Marjorie, both longing to go and determined not to accept pleasure at Miss Winter's hands, "thank you very much, but I am going to bed."

"Just as you like," Miss Winter answered, "Cook is sleeping in the next room but one to yours, so you won't feel lonely."

The door was closed. Marjorie, full of energy and quite disinclined for bed, had to face a long, dull evening. And to face, also the fact that she had only herself to blame.

"She's trying to be decent," she said, almost remorsefully, "she might have insisted on my coming down to supper!"

It was the gentlest thought she had for Miss Winter for a long time. And then, as there was nothing else to do, she really did undress and went to bed.

To be Concluded.

#### The Little China Shoe.

It stood upon the mantel-shelf at grandma's house—that beautiful little china shoe. Every day on her way home from kindergarten Elsbeth stopped in to see her grandma, and show her pretty things she had made, and she never came away without running into the parlor and looking up

to the mantelpiece at the little china shoe. Elsbeth thought it was the most wonderful thing she had ever seen. It was a dear white, shiny little shoe with tiny gold-rimmed holes for the laces to go through, and the toe of it was all stubbed out, as if some lively little boy or girl had worn it to play in. Sometimes Elsbeth laughed to think how very funny it would be to see the children playing tag in little white china shoes.

"Grandma," said Elsbeth one day, "won't you please take down the little china shoe and let me play with it?"

"Mercy me, child!" exclaimed grandma, "that china shoe belonged to your little Aunt Ellen, who went away to heaven, when she was just a tiny girl. There's lots nicer things to play with than that little china shoe. Come on out into the kitchen, sweetheart, and grandma will give you a great big sugar cookie with a raisin in the middle."

But while Elsbeth was eating the great big sugar cookie with the raisins in the middle, she could think of nothing else than the dear little china shoe. It seemed as if some naughty little elf was sitting on her shoulder and whispering in her ear how delightful it would be to hold the china shoe in her hands, to feel of the queer stubbed toe, and to make it clump along the floor as if some real little person had it on.

"Grandma," ventured Elsbeth at last, "if little Aunt Ellen is up in heaven, I'm sure she won't care if I play with her little china shoe. When I go to heaven I'm going to fly down on my big white wings and tell Baby Benjy he can play with all my dolls. Maybe little Aunt Ellen will be glad when she sees a little girl playing with her pretty china shoe. Don't you think so, grandma?"

Grandma laughed. "Maybe so, dearie," she answered, "but the little china shoe is so shiny and slippery that I am afraid it might fall out of your fingers and break. And grandma would feel so sorry if little Aunt Ellen's china shoe should be all broken and spoiled."

Elsbeth thought that would be a terrible thing herself, so she said nothing more, but went into the sitting-room and cuddled old black Jetty, the cat, and tried to count how many claws there were in his funny, cushiony feet.

Suddenly she looked up, and through the window she saw her grandma hurrying across the lawn to the next-door house. A bad little thought popped into Elsbeth's head.

"Grandma will never know if I take down the pretty china shoe and play with it while she is away," said the bad little thought to Elsbeth. "And I'll be so very, very careful not to let it drop."

So she ran into the parlor and dragged a chair up to the mantelpiece, and climbed up on it. And there, right before her nose, stood the wonderful little china shoe! She reached out her hand and patted its shining surface gently, touched the dear little stubbed toe, and even pushed her finger down inside, where some tiny foot should be. Then, with a frightened glance over her shoulder, she picked it up and held it in her hands. She could feel her heart go pitapat as she did it, and suddenly it seemed as if the clock on the mantel-shelf began to "tick-tock" in a loud, cross, scolding way. Its voice became so dreadful that Elsbeth quickly slid down off the chair to the floor. But there, right before her, sat Jetty the cat, and he was staring at her sternly with his great yellow eyes. Jetty had never looked at her so before. She

moved away from him and glanced down at the precious little china shoe in her hands.

"Why," said Elsbeth in surprise and disappointment, "it isn't so shiny as it was on the shelf. What if it should fall right out of my hands and break! Oh, dear! What would little Aunt Ellen think, and grandma would cry, I guess. Dear me! Dear me!!"

She walked over to the mantel and tried to climb back onto the chair. But the chair was so high and both her hands were clasped so carefully about the little china shoe that she could not scramble upon it, try as she would. What should she do? The voice of the clock was growing crosser and more terrible every minute, and when she looked up at it fearfully, its face seemed to scowl down upon her. She wanted to run away from its angry voice, but between the door and Elsbeth sat Jetty still staring at her sternly with his fierce yellow eyes.

"Oh," sobbed Elsbeth, "if only I had never taken it! Everything scowls at me so dreadfully, and I can't put it back. Oh, oh!"

Great big tears rolled down her cheeks and splashed into the little china shoe. And then grandma came in and found her.

"Why, why, why!" cried grandma.

"Oh, grandma!" sobbed Elsbeth, running to her, "I was naughty and took the little china shoe, and Jetty he looks at me just awful, and the clock is so cross, it scolded me and scolded me, and made me afraid. And then I couldn't put it back. Please, grandma, won't you take the little china shoe and put it back on the shelf?"

So grandma dried Elsbeth's tears, and carried the little china shoe back to its place on the mantel. Elsbeth slipped her hand into grandma's, and together they stood and looked up at the little china shoe. It seemed as shiny as ever.

"I think I like it best standing up there," declared Elsbeth, at last. "And, oh, grandma, listen to the clock! Its tick-tock is so happy! I guess it likes to have the little china shoe sitting up beside it. And Jetty is purring now! I think prob'ly he'd rather I'd hold him than the little china shoe."—*Esther Kolpien, in Pittsburgh Christian Advocate.*

#### Freddie's Prayer.

My Father, hear my prayer  
Before I go to rest;  
It is Thy little child  
That cometh to be blest.

Forgive me all my sin.  
And let me sleep this night  
In safety and in peace  
Until the morning light.

Lord, help me every day  
To love Thee more and more  
And try to do Thy will  
Much better than before.

Now look upon me, Lord,  
Ere I lie down to rest;  
It is Thy little child  
That cometh to be blest.

Amen  
—Exchange.

#### The Moose.

For days and weeks the snow had fallen over the Wyoming ranges. Laramie Peak, Big Horn and Shoshone were covered with fleecy layers and icy sheets to a depth never known before. Ice-



cold winds blew. The trees were frost-laden, and familiar trails leading from settlement to settlement had entirely disappeared. The week before Christmas, the plain land and the ranges were bound with seemingly everlasting cold.

This state of weather continued down to Christmas Eve, when the clouds which had been scudding eastward from the Tetons for days past suddenly broke, and there showered upon the white covering of the earth the silvery spray of the new moon, through which could be faintly seen the twinkling light of the distant stars.

The moose came up Rattlesnake Pass. His hoofs were cut and bleeding. For days he had wandered through old familiar places, searching for food for himself and family, but even drinking water was denied him. His head was bent wearily forward and down, his underlip was trembling from sheer fatigue. So thin had he become from long lack of nourishment that his ribs could almost be seen through his long covering of hair.

Yet his thoughts, such thoughts as a moose may have, were not of himself, but of his mate and the little ones he had left the week previous in the home place on the crest of Rattlesnake. During all his absence, he had sought to win a feeding ground for them safe from the attacks of any hunters who might be abroad. Yet, with all his cunning, all his knowledge of the forest, the winter had outwitted him. The bark of the trees was heavily covered with ice and snow. Wherever were water cresses lingering in streams that were late in freezing, now unbreakable ice had formed, and resisted every effort he made to conquer it. Except some free bark which he had accidentally discovered two days previous, he had touched no food himself for a week. He was slowly, painfully drawing near to the summit of Rattlesnake when he suddenly halted in the moonlight, and gave vent to a long-drawn, mournful call. It was not a challenge, such as he was accustomed to give in the spring-time, when food was plentiful and he had free run of the ranges, but a cry of defeat and distress. He, the King Moose—he whom the cold had never baffled before, was returning home empty-handed.

The cry was answered not only by his mate, but by scores and scores of other moose. In danger themselves by inability to secure food, they had voluntarily sought his home. As he picked his way through the thicket and came into a small opening, above which the white-capped peaks rose, there stood before him a lonesome, starving band of animals. In their eyes was the light of desperation of thirst and hunger. He passed from one to the other, touching a muzzle here and a muzzle there but bringing no comfort. The moon rose high and the cold grew more intense.

Far down on the plain below the Rattlesnake lies the settlement of Corwin. There are two or three hundred souls in the town, of whom about thirty are children. These were merrily preparing in the one church of the town for the recent Christmas Eve and the dawn of Christmas morn. They were gathering present here and setting decorations there. On every side was the glow of light and warmth, and from the kitchen came the hot smell of appetizing food—wild turkey, ducks and roast beef.

Suddenly the door of the church was opened, and Morris, the hunter, came in. In all the Big Horn country there was not a trapper so wise as he. He

knew the favorite haunts of the game, and from sage hens to the giant moose, his prowess was feared. This night he was a jovial mood, and shouted at his neighbors gathered about him:

"The moose are starving. They can't get to their food. We will have easy picks of them within a few days."

Some of the people clapped their hands at the news, but a silence fell upon them, as Rathbone, gentlest of pastors, asked:

"Shall we take advantage of this because they are helpless, suffering in this terrible winter from which we are protected? Shall we slaughter them? Would that be the spirit of the Christ-child on this Christmas Eve?"

The words were spoken not in rebuke, but as questions sent to the heart of everyone present. The children drew nearer, rosy-cheeked girls and brown-faced boys. One of them ventured to ask:

"Pastor, can we not feed the moose? Is there no way we can help them?"

Then there rose in the heart of Morris, the hunter, a great feeling, a nobler inspiration than that of slaughter. He answered the child:

"The moose have been so long without food and water that they are practically tame. If I do not misunderstand their ways, they will come down to the settlement in a very short time, seeking something to eat; otherwise they must perish. Of all the animals I know of, none are more docile and gentle when starving than the moose."

Up in the ranges, in the silent shelter of the Rattlesnake, the moose continued to gather, muzzle touching muzzle, and in this way communication being established between them. The light of the Christmas dawn was gathering over the summits in bands of red and gold when the King Moose took the lead of the strangest procession that ever descended the slopes of the Wyoming ranges. His mate and children followed him, and back of them came dozens and dozens of other moose, majestically stepping, eyes wistful with hunger. Straight over the snow and ice they passed into the open to within sight of the smoke wreaths rising from the chimneys of Corwin, the place where the white men lived, the white men who carry the deadly rifle.

The children of Corwin were shouting over their Christmas presents or gathered about the breakfast tables when the cry came through the settlement:

"The moose are coming!"

They ran into the street to find Morris and the pastor already out. The hunter did not carry his rifle as he was wont to do, but over his shoulder was thrown a bag of grain. The pastor carried two baskets of kitchen waste.

"Come, children," he cried, "find what you can in the way of food and make this a glorious Christmas morn for the starving ones."

What a scampering and scurrying there was in barns, granaries and kitchens! The children gathered whatever they were certain the moose would eat, and then they followed Morris and the pastor to the outskirts of Corwin.

Just on the edge of the town's limit the moose had halted, the King Moose still in the lead. He saw the older folks and the children coming, but he seemed to divine from the ring in their voices that they brought no harm to him or his. He gave his long call again and his followers drew nearer. Then on the hard packed snow there was spread out the offerings of food, and buckets of water were brought, and until the hour

for the Christmas church service came the moose and the people and the little children fed them.

The Christmas service was well on and the children prepared to sing a carol when, from the far distant west, where until that morning death lurked for the moose, there came again the resonant cry of the moose turning back with his own to the mountain depths.

"That," said the pastor, with a smile, looking down upon his people, "is the cry of peace and good-will on all the earth to man and beast."—H. I. Cleveland, in *Christian Observer*.

### The Animals' Christmas Tree.

"Mother, may I buy a Christmas tree with the money that Aunt Mary gave me?" asked John, one morning.

"Why, what do you want a Christmas tree for, John? You know that Santa Claus always brings you one."

"It isn't for me," answered John. "I want it for the animals in the barn."

"But, John," replied mother, "a Christmas tree wouldn't mean anything to the animals."

"Oh, yes, it would, mother, because I am going to put presents on it," answered John.

"All right," said mother, smiling. "You may get it."

John bought the tree; and that evening asked father to fasten it into a block of wood, so that it would stand firmly in the middle of the barn floor.

The next day he asked mother if she would save all the bones, parings, and other leavings from the table for him. He also asked her to give him some milk, cube sugar, apples and nuts.

"What do you intend to do with these?" asked mother.

"Wait until to-morrow, and you shall see," answered John.

Christmas morning came, and John hurried out to the barn to trim his tree for the animals.

Under the tree he placed a large bowl full of milk for Kitty, and next to it a box full of parings for Piggywee. On one branch he tied a bunch of hay and some cubes of sugar for the horse, Old Bob. On another he fastened several apples for Boss, and some bones for Rover. On the top of the tree he set a basketful of nuts for his pet squirrel, Bushy-tail.

When all was finished, John ran and called mother and father, and they laughed aloud when they saw what he had done. It was the funniest Christmas tree they had ever seen.

Then they helped John bring in the animals, and before long, Kitty, Piggywee, Old Bob, Boss, Rover and Bushy-tail were enjoying their Christmas presents. It was a happy sight to see all the animals eating and drinking on or under the one tree.

Mother, father and John were so pleased that they decided to have a Christmas tree for the animals every year.—Leila Enders, in "Our Dumb Animals."

### Thanking God.

One day while our blessed Lord was still upon earth, He was making a journey to Jerusalem. He was on foot, and He had to pass through the countries of Samaria and Galilee.

As He was walking through a certain little village, ten men met Him. These men were not people who had gathered together to do Him honor, or even to invite Him to their houses, as we would perhaps have wished to do had He passed through our city. No;



they were sick men, and very miserable indeed. For they were lepers.

Perhaps you have heard of lepers before. Their disease is so terrible and so "catching" that they have to go away off by themselves and live there away from everybody until they die. Even their own families cannot go with them; and everyone is afraid even to touch things they have touched. You see all this is very dreadful; and it was just as dreadful then as it is nowadays.

Well, as I was saying, our Lord was met by these ten men having this dreadful disease. Now, I fancy that if some people were to be met by ten lepers they would try to get away from the sick men just as quickly as ever they could, for fear they would also become lepers. But our Lord did not hurry away. Being so perfectly good and sinless, things like disease and sickness could not touch Him.

These men knew that everyone was afraid of them, so they stood a little way off from our Lord, and called to Him. They had heard that He had healed sick people in a quite wonderful way, and they longed to be well again, so they could live among people and go back to their homes, perhaps.

So they cried out to our Saviour, "Jesus, Master, have mercy on us!"

Of course our Lord knew how terribly they suffered and how miserable they were; and He pitied all who were miserable, because He knew what misery meant. So he told them to go and show themselves to the priests, meaning the Jewish priests.

And as they turned to go, a wonderful thing happened. They were healed.

But for all of their rejoicing that they were well again, only one of the ten turned back and thanked our dear Lord for all He had done! And it

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grieved our Saviour that they should forget their Lord so soon.

Now, we probably think we never would have been so ungrateful and thankless. And yet, when we think of all God does for us every day, are we quite sure we are as thankful as we ought to be? Do we think over all these things every single night, and thank God from the bottom of our hearts for each thing?

We must be careful to do this. For as we grow up we might become careless and forget to thank God at all. Let us begin right away, and never grow careless and thankless like the nine lepers.—Shepherd's Arms.

#### Finding Gertie's Tongue.

Gertie was a shy little girl; oh, a very shy little girl. When she comes to visit at her grandmother's house it is sometimes half a day before she can be made to do anything except nod and shake her little brown head when you ask her questions, and another half day or more before she says anything except "yes" and "no."

The older cousins if they happen to be visiting there too, often make fun of her. "Cat's got Gertie's tongue," they say, and try to open her mouth to see if it is gone. But grandma always takes Gertie's part if the teasing goes too far. "Be patient a little," she says, "Gertie will find her tongue if you just let her alone and give her a chance."

But the last time the little maid came to visit, even grandma played a joke on her. She took Gertie out on the veranda almost as soon as her hat was off and said, "Now I am going to introduce you to a new cousin. This is Harry, who just came from the West with his father last week. I will leave you together so that you can get acquainted nicely."

Then grandma went quickly into the house. If the two children had looked up they might have seen her a moment later watching them from the window and shaking with something very much like laughter. But they did not look up. They sat still, Gertie looking at her hands, Harry looking at his. Harry was shyer even than Gertie. They looked at each other, then at their hands again, but neither spoke.

Something had to be done. At last Gertie reached into her pocket and drew out a tiny round mirror that was one of her dearest possessions. She held it out to Harry. He took it and started to throw it to the ground.

"Oh, don't," cried Gertie. "You horrid boy!"

Then Harry laughed merrily. "I just did it to make you say something," he said.

They laughed together then, and in a few minutes their tongues were wagging fast, as if neither of them had ever known what it was to be afraid.

Grandma thinks her little joke worked well, for it helped Gertie to find her tongue, not only that time but many times afterward. When she found that she could not open her mouth or even think of anything to say, she remembered the mirror, and quickly found a plaything or something to do. Then the shyness would always go away and she would find her tongue.—Our Little Ones.

#### A Talk With the Boys.

Remember, my son, that you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ring-

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ing an auction bell or writing funny things, you must work. If you look around, you will see the men who are most able to live the rest of their lives without work are the men who worked the hardest.

Don't be afraid of killing yourself with overwork. It is beyond your power to do that on the sunny side of thirty. They die sometimes, but it is because they leave work at 6 P. M. and don't get home till midnight. It is the interval that kills, my son. The work gives you an appetite for your meals; it lends solidity to your slumbers; it gives a perfect and grateful appreciation of a holiday.

There are young men who do not work, but the world is not proud of them. It does not even know their names; it simply speaks of them as "old So and So's boys." Nobody likes them. The great busy world does not know that they are there. So find out what you want to be and do and take off your coat and do it. The busier you are, the less harm you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will all the world be with you.—Robert J. Burdette.

#### The White List.

If one's name is put on the "black list" for various faults, why should there not be a "white list" containing excellence? In fact, could not the white list really replace the old-time black the register of those who show especial list? This very thing has, indeed, been done with fine results on one division of the Pennsylvania Railroad. "Instead of posting the names of delinquent employees, the division now publishes a monthly list of those whose service and conduct have been meritorious. Since the new plan was adopted, the cases requiring discipline have decreased by two-thirds. The 'white list' recognizes excellence and stimulates endeavor. The 'black list' often arouses only resentment."—Biblical Recorder.

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Richmond, Va., December 8, 1915 (Special). Heartily endorsed by the mayors of practically all the cities of the State, and approved by the unanimous voice of health officers, the Virginia Anti-Tuberculosis Association is endeavoring to raise at least \$5,000 this Christmas for the war on consumption by selling the Red Cross Christmas seals. For sale everywhere. Buy one.

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YOUR WANTS. They may be little or large. It matters not. Make them known in our CLASSIFIED COLUMNS. and it will produce results.

ALSO, if you have something to sell or exchange, a little advertisement in these columns will bring you many replies.

## OFFERINGS FOR THE GENERAL CLERGY RELIEF FUND.

We are being widely asked whether offerings are still to be sent to us. Frankly, it will be a calamity if they are not. Over 500 old and disabled clergy, widows and orphans depend upon us.

The General Clergy Relief Fund is pledged by the nature of its assets and offerings; by the expectancy of its beneficiaries, and the obligations it has entered into with these, to get and pay out to them about \$30,000 per quarter. Therefore, continuous and generous support must be given us, as recommended by the General Convention.

We need all our old friends, clergy and churches, and new ones, too.

ALFRED J. P. MCCLURE,  
Treasurer and Financial Agent,  
The Church House, Philadelphia, Pa.

## URGENT APPEAL.

The St. Paul Normal and Industrial School stands sorely in need of immediate and substantial help. Money is needed for current expenses, such as salaries of teachers, instructors and past due accounts.

The second imperative need is for money for our heating and power plant. For this latter need we haven't a dollar in hand, and yet in the face of the urgency of this need the board of trustees authorized the school authorities to proceed to borrow sufficient money to install heat in the Memorial chapel and the boys' new dormitory.

The portion of the power house to house the boilers, machinery for electric lighting, steam heating, water pumping, etc., is nearing completion. This latter need calls for at least \$13,000, and for the former we need at least \$10,000 to satisfy our teachers, instructors and other creditors at the Christmas tide.

To our friends and all who are interested in negro education, we earnestly appeal for immediate relief.

JAMES S. RUSSELL,

Lawrenceville, Va., Dec. 10, 1915.

## Marriages and Deaths

Marriage notices not exceeding 4 words, \$1.00. Death notices, not exceeding 10 words inserted free. Over 4 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

**Meade-Wright:** In St. John's church, Tappahannock, December 2nd, by Rev. William Nelson Meade, uncle of the groom, Everard Kidder Meade, son of Mr. Francis Key Meade and the late Mrs. Sarah Manson Calloway Meade, and Margaret Della, daughter of the late Judge T. R. B. Wright and Mrs. Della Preston Wright.

**Wright-Mitchell:** In Baltimore, Md., November 30th, in the home of the Rev. James M. Wallace, T. R. B. Wright, son of the late Judge T. R. B. Wright and his wife, Della Preston Wright, of Tappahannock, Va., to Dorothy Mitchell, daughter of Mr. and Mrs. George W. Mitchell, of Williamsport, Pennsylvania.

## MARY ANN SOUTHGATE MORSS.

On the evening of the fifth day of Advent, after a few days of suffering, borne with Christian and uncomplaining submission, Mary Ann Southgate Morss passed into the joys awaiting the faithful in Christ.

In this life she sought the simple pleasures of domestic affections with kindly ministrations to her loved ones, and took great delight in the beauties of God's handiwork as displayed all around in

nature; working and lingering among the flowers of her garden, which she loved so well.

Her life was full of sweet charities and tender sympathies for the poor and for the afflicted; in full communion within the Holy Catholic Church, and with an abiding faith in the mercies of the blessed Redeemer.

Her home had been in Baltimore County for the last thirty-five years. She was the daughter of the late Rev. Jacob Boardman and Mary Ann Southgate Morss, and granddaughter of the late John Southgate, of Norfolk, Va., and of the late Rev. James Morss, of Newburyport, Mass.

Her funeral took place on the seventh day of Advent from St. Thomas church, Harrison Forest of which her father was rector sixty-six years ago.

## LUCY MARY VAN DOREN.

Whereas, in the order of Divine Providence, it hath pleased our heavenly Father to remove from our midst our dear friend and co-worker, Lucy Maury Van Doren; and

Whereas, by this interposition the Woman's Auxiliary of St. Thomas church has sustained a deep and irreparable loss; and

Whereas, the community has lost a valued friend, and the Church of St. Thomas a faithful and devoted member; one whose faithfulness unto death has won the well deserved crown of righteousness, which the Lord promises to all who love and serve Him; therefore be it

Resolved, That the Woman's Auxiliary of the Church of St. Thomas has lost in her a true and faithful friend, whose loyalty and cheerfulness will ever linger in our hearts as a benediction.

Resolved, That we tender to her bereaved family our heartfelt sympathy in their great sorrow.

Resolved, That a copy of these resolutions be sent to the bereaved family, be spread on our minutes and published in the Southern Churchman.

NATALIE C. BRYDON,  
MOLLIE HARRISON PICOT,  
Committee.

Richmond Va., Dec. 9, 1915.

## J. WALLACE HOOFF.

At a called meeting of the vestry of St. Paul's church, Alexandria, Virginia, held December 6, 1915, the following preamble and resolutions were unanimously adopted:

Whereas, it has pleased Almighty God to take from this world our venerable brother, J. Wallace Hooft, senior warden of this church; therefore

Resolved, That we deem it a duty to place on record our sense of the loss sustained by St. Paul's church by the death of one who, for over sixty years, has been a communicant of this church, and for many years was a faithful teacher in the Sunday-school, vestryman and registrar.

Resolved, That we thank our heavenly Father that for this long period our congregation and the community have enjoyed the example of a man whose walk in life was so consistent that no word of reproach could ever be uttered against him—an Israelite, indeed, in whom was no guile.

Resolved, That we offer the family of the deceased our sincere sympathy, feeling ourselves afflicted with them, in their bereavement; that we will strive to follow in the footsteps of our departed brother, as we shall ever treasure the memory of his virtues.

Resolved, That a copy of these resolutions, certified by the rector, be sent to the family of the deceased, and that copies be furnished the Southern Churchman and Alexandria Gazette for publication, and that these proceedings be recorded in our minutes.

P. P. PHILLIPS,  
Rector.  
R. F. KNOX,  
Registrar.

## THE TREASURER AND HER OFFICE.

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It is also commendable to the Treasurer of the church, or all Treasurers who handle church funds.

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## Personal Notes

All communications intended for the Standing Committee of the diocese of Arkansas should be, until further notice, addressed to the Rev. Hanson A. Stowell, 802 West Second Avenue, Pine Bluff, Arkansas. He was recently elected president of this committee in succession to the Rev. Henry N. Hyde, who is soon to leave the diocese.

The Rev. Luther L. Weller, rector of St. Mary's church, Rockport, diocese of Massachusetts, has accepted an unanimous call to become rector of Trinity parish in the city of Woburn, same diocese. He will enter his new field January 1, 1916.

The address of the Rev. Thomas Burgess is changed from Augusta, Maine, to Athol, Massachusetts.

The Rev. John T. Foster has entered upon his new field as rector of All Saints parish, Dallas, Texas, in the diocese, where for five years, before his seven-year rectorship of the Church of the Annunciation, New Orleans, he was the general missionary under Bishop Garrett. His address is Dallas, Texas.

The Rev. William L. Blaker entered upon his duties as rector of Christ church, Bradentown, Florida, on November 1st.

The Rev. Clarence M. Conant, M. D., formerly rector of Susquehanna parish (diocese of Easton), is assisting in the services of Mt. Calvary church, Baltimore, Maryland. His address is 2921 Brighton Street.

The Rev. William J. Robinson, for-

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merly rector of Holy Trinity church, Collingwood, New Jersey, who was forced to resign on account of ill health, will take a temporary rest in the mountains of Pennsylvania, and may be addressed at 1001 Clay Street, Scranton, Pa.

The address of the Rev. Frederick Leeds is changed from Shelburne Falls, Massachusetts, to Randolph, Vermont.

The Rev. G. C. F. Bratenahl, D. D., has been appointed dean of the Cathedral, Washington, D. C. Dr. Bratenahl has been canon of the Cathedral since 1903.

The Rev. W. H. Cresson, of City Point, Florida, has recently added to his other charges the care of Grace Mission, New Smyrna.

The Rev. Zachary T. Vincent, rector of the Church of the Good Shepherd, Silver City, New Mexico, has returned to his parish, after spending the month of November in the East raising funds for the proposed parish house in Silver City.

The Rev. Robert McKay has added to his work as rector of St. Mary's church, Daytona, Florida, the charge of Grace Mission, Port Orange.

The Rev. E. Cecil Seaman, for more than four years general missionary in the Southern portion of the district of North Texas, will on February 1, succeed the Rev. Paul B. James (resigned) as rector of St. Andrew's church, Amarillo, Texas.

The Rev. Wyllys Rede, D. D., president of the Mt. Vernon Collegiate Institute, has accepted the position as a member of the staff of Grace and St. Peter's church, Baltimore, Maryland.

The Rev. Henry T. Sharp, formerly rector of the Church of the Prince of Peace, Baltimore, is acting as agent for St. James School, for which he is endeavoring to raise an endowment fund.

(Continued on page 24.)

## WANTED

Church members in every parish in America to sell **THE CHURCH KALENDAR**. Fortieth year, just out. The most popular calendar in the world. Bell Book and Stationery Co., Richmond, Va., sell it. 82 cents by mail.

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**Southern Churchman**  
Richmond, Va.



# Southern Churchman

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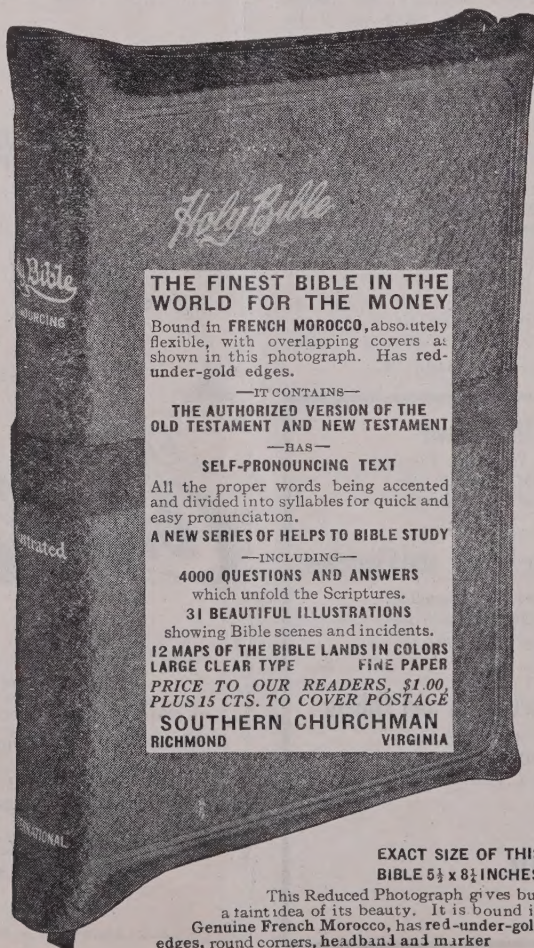
## Guard Your Friendships.

Friendship is worth taking a deal of trouble about. We should remember the apostle's command: "Hold fast that which is good." Thoreau said: "The only danger in friendship is that it will end." Correspondence and conversation and social courtesies are the ways in which we throw guards around our friendships lest they end. A boy or girl who loses a friend for want of a letter now and then is like a man who loses his money for lack of a pocket-book. He is losing a very precious thing for lack of a very little expense and trouble. How carefully Jesus selected the close circle of His friends! And how watchfully He guarded their mutual friendship after He had selected them! The friend who sticketh closer than a brother is always one

who has taken some trouble in the matter of his friendships. Let us be careful that we do not go through life with holes in our pockets through which our friendships slip.—The Way.

## Behind the Breakwater.

At a cost of more than seven million dollars there was built at Holyhead, England, one of the great breakwaters in the world. "Its massive stones rise thirty feet above the waves, which beat upon them in vain, though in storms they dash against them with the terrific force of three tons to the square foot. Ships lie back of this breakwater in perfect safety." Against the thunder and tempest of life's trials and tribulations, is there not a Breakwater behind which the Christian can abide in calm and safety?—Biblical Recorder.



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## Meditations

An earthen vessel full of jewels is better than a golden vessel full of earth.

Nothing comes by pure accident, not even the interruptions in our busy day.

The missionary prospect is as bright as the promises of God.—Adoniram Judson.

No man is ready to meet God unless he can think about it with a glad heart.—Selected.

A secret joy is a burden; it hardly seems one's own until one can share the happiness with a friend.—Selected.

We have no right to say with reference to anything that it is too small to consult God about.—Robert E. Speer.

We prepare ourselves for sudden deeds by the reiterated choice of good or evil, which gradually determines character.

"Leave not off praying to God, for either praying will make thee leave off sinning, or continuing in sin will make thee desist from praying."—Fuller.

When we walk away from the light, we throw our own shadow over our path. Many of our dark days are due to the fact that we have wilfully turned our back to the light, and are ourselves darkening the way.

Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes.—F. W. Robertson.

We have heard of the spiritual advantages of a short memory: yes, whoever

wishes to be a good brother to us, must be the man who is willing and able to forget many things. That is altogether an heroic attainment, that reminds me of God's forgiveness, who remembers forgiven sins no more.—Congreve.

The Divine Spirit, who guides into all truth, has not finished teaching us; the Lord, who had many things to say, has not ceased to speak; former times were not "able to bear" all His utterances, and our own time and future times will hear more and more of His words.—Selected.

Our first and chiefest duty is to pray for the coming of God's kingdom and the doing of His will throughout all the world. After our prayer has "crossed every continent and every far-flung island of the sea," after it has embraced in its petition the marvelous purpose of God for the world, then we are taught to ask for daily bread for ourselves.—Christian Observer.

No earthen vessel may be discouraged over being simply an earthen vessel. The alabaster box holds the precious ointment; and the word of life is found in very cheap binding. His grace is sufficient, and His strength is made perfect in your weakness. It is a great thing to be an earthen vessel when it is filled with the power of God. It is your emptiness He wants that He may fill it with Himself.—Exchange.

Whatever process of accommodation may be required to adapt the Church to the necessities of the times, the value of a big-hearted, broad-minded, sympathetic, never-tiring, pastoral ministry, which shall so develop all that is good in the human side of that Divine calling as to win men for Christ, through the love of man for men, must be given its true perspective.—Rev. W. M. Bours.

Advent is the spring of the soul, the time of the awaking of new desires, hopes, efforts. Is there any problem that is beyond the power of the coming

of Christ to save, beyond the power of the cross? Why do we despair in any entanglement of disaster as if we had no resource, beyond the circumstances of to-day? Christ's coming makes, not the most of what each of us is in himself, but makes him a new man.—George Congreve.

If any enterprise is undertaken or any work wrought in "the name that is above every name," there need be no fear of its failure. The believer or the Church that magnifies Christ will always be on sure ground, hearty, vigorous, united, strong and fruitful. Wherefore, my brethren, be ye steadfast unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—Presbyterian of the South.

If God's relation to human experience be one of imminence, then He is more than a spectator of the self-sacrifice by which progress is promoted. He is in it, a fellow-sufferer. The noble army of martyrs have the comfort of knowing that the eternal Spirit is at their head. Christ is the visible human embodiment of His leadership, the Captain of the army of salvation, exposed not less than every individual soldier to wounds and death; not, indeed, the only sufferer in the warfare, but the chief sufferer. Who would not be content to fight and die under His flag?—A. B. Bruce, D. D.

## Religious Economy.

The Watchman-Examiner is responsible for this item: "A New York paper tells of a man who, after practising law ten years became a physician, after practising medicine ten years entered the ministry, and after being a pastor for ten years announced the following discovery: 'On the average, a man will pay ninety cents on the dollar to save his property, fifty cents to save his life, and ten cents to save his soul.'"



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#### PERSONAL NOTES.

(Continued from page 21.)

He will retain his residence in Baltimore.

#### Deaths.

The Rev. Edwin B. Richardson, a retired minister, died at Avon Park, Florida, on December 2nd, in the eighty-second year of his age.

The Rev. F. E. DeLongy, who has been in charge of the mission work at Mena and Foreman, Arkansas, died very suddenly on Tuesday, November 23rd.

#### CHRISTIANITY AND THE COMMUNITY.

(Continued from page 12)

ing. Intelligent social service must invariably be based on accurate knowledge of the situation involved, and a sane and reasonable and patient approach with a view to remedying what is wrong and furthering well devised schemes for social betterment and uplift.

#### Forgetfulness of Self.

Not when we are determined, come what may, to have a pleasant and a happy life; not then, as the reward of that insistence, does God bestow the music of the heart. He gives it when there is forgetfulness of self, and the struggle to be true to what is highest, though the morning break without a glimpse of blue, and the path be through the valley of the shadow. The one sure way to miss the gift of happiness

is to rise early and sit up late for it. To be bent at every cost on a good time, is the sure harbinger of dreary days. It is when we have the courage to forget all that, and to lift up our hearts to do the will of God, that like a swallow flashing from the eaves, happiness glances out with glad surprise.—G. H. Morrison.

### "Self Defense"

is the topic most discussed by Americans to-day.

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